The Free Methodist

"REMOVE NOT THE ANCIENT LANDMARK WHICH THY FATHERS HAVE SET."—Bible.

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Editorials

Portrait of a Model Minister.

"There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He 'stablishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect."

—*William Cowper.*

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1: 30).

Original Letters of John Wesley.

The Free Methodist publishing house has in its possession, framed and on exhibition, two original letters from the pen of John Wesley. One is dated London, February 12, 1769, and contains directions to one of his preachers as to how a "preaching-house" should be constructed. The other, bearing date July 13, 1774, was written to his sister Mary, and is of a purely personal character. The directions regarding the construction of a "preaching-house" are decidedly sensible, and contain suggestions that might be of value to church building committees of to-day. *A fac-simile reproduction of these two letters would have been quite appropriate in the John Wesley memorial number, but the abundance of other matter crowded them out. We may reproduce them at some other time. They are interesting curiosities.*

A Revival at the General Conference.

Our people generally will be pleased to know that the committee on arrangements for the general conference are making extensive preparations for a continuous series of evangelistic services in connection with the general conference and under such direction as that body may provide. The church will be reserved for the conference sittings and for the meetings of committees, and two tabernacles will be pitched together so as to provide a comfortably seated auditorium large enough for a thousand people in which to hold the religious services. It is hoped that, with but little interruption, if any, services for the promotion of holiness and for the conversion of sinners may be held regularly, under such competent direction as the conference may provide, throughout the session, and that a continuous and mighty revival may be the result. Let the church at large pray for this.

The Date of Wesley's Birth.

John Wesley, the immortal founder of Methodism, was born in the month of June, 1703. His birth occurred, according to the old style of reckoning, on the seventeenth day of the month, but on the twenty-eighth of the month according to our present mode of reckoning. Properly speaking, therefore, June 28 is the anniversary of Wesley's birth, just as February 22 is the anniversary of George Washington's birth, although, according to the old style of reckoning, Washington was born on the eleventh of February.

Two hundred years will have elapsed, therefore, the 28th of next month, since John Wesley first saw the light; and, so marvelous, far-reaching and beneficent have been the results of his life and labors, extending down over the century and more since his removal from the Church Militant, that universal Methodism does well to honor his memory by appropriately celebrating the bicentennial anniversary of his birth. As a slight contribution to that end on our part we have produced the John Wesley memorial number of the FREE METHODIST now before our readers, and which we trust will receive their general approbation.

Believing that we could not better observe the occasion than by making our memorial number emphasize those essential truths for which Wesley so earnestly contended, and which all true or normal Methodism everywhere represents, we have endeavored, and we trust with some success, to make the number, though largely biographical and historical, at the same time a clear exponent of Wesley's views on Christian experience and life, and particularly on the subjects of regeneration and Christian perfection or entire sanctification. We commend all the articles contained herein to the careful and prayerful perusal of our readers, with the hope and prayer that, as they read the story of John Wesley's marvelous life and labors, anew or for the first time, the Spirit that fired his heart with such a holy zeal and passion for souls may in like manner inspire them and thrust them out to "rescue the perishing" and to "spread scriptural holiness over these lands."

Day Of Fasting and Prayer.

We would remind our readers that Friday, May 29, has been designated by our General Superintendents as a special day of fasting and prayer for the whole church, and with a particular view to the realization of a genuine, pentecostal outpouring of the Holy Spirit and revival of God's work at the forthcoming general conference. Clip this item out and preserve it as a reminder—lest you forget, lest you forget! We suggest that, so far as possible, our preachers arrange for special prayer services in their respective churches on that day. It will prove a blessing to the whole church, as well as to the general conference.

General Results of Wesley's Life and Work.

In the Introduction to his "Life and Times of John Wesley" the Rev. L. Tyerman has undertaken to prove, and we think with remarkable success, that "Methodism is the greatest fact in the church of Christ." Taking up the two principal epochs of the church's previous progress—the rapid development of the first two centuries, and the enfranchisement of millions of enslaved consciences and the immense revival of truth and righteousness during the Reformation

JOHN WESLEY.
At Sixty-five Years of Age.

of the sixteenth century, he candidly compares conditions at the beginning of those earlier epochs—the length of the period covered by those reformations respectively, the breadth and scope of their operations and the magnitude and permanency of their achievements—with the same things as related to the rise and progress of the Methodist movement, and then, summarizing the data of Methodism at the time when he wrote, draws the conclusion in favor of Methodism which we have already announced. In concluding he says:

"Let the reader think of the 12,000,000 of people at present enjoying the benefits of Methodist instruction; let him think of Methodism's 21,875 ordained ministers, and of its tens of thousands of lay preachers; let him think of the immense amount of its church property, and of the well-nigh countless number of its publications; let him think of the millions of young people in its schools, and of its missionary agents almost all the wide world over; let him think of its incalculable influence upon other churches, and of the unsectarian institutions to which it has given rise; and then let him say whether the bold suggestion already made is not strictly true, viz., that '*Methodism is the greatest fact in the history of the Church of Christ.*'

"Here we have an immensely ramified church organization, everywhere preaching the same momentous doctrines, and aiming at the same great purpose. A day never passes without numbers of its converts being admitted into heaven; and without many a poor, wayward wanderer being brought by it into the fold of Christ on earth. Thousands of its temples are daily open; and 'prayer,' by its churches, in one quarter of the globe or another, is 'made continually.' It has belted the entire planet with its myriad agents, who—in English, French, Dutch, German and Italian; in the various dialects and tongues of India, Africa and China; and in the newly formed languages of the Fiji and Friendly Islands—are calling to the nations, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat, without money and without price.'

"In England it has had much to do with the almost incredible changes that have taken place in English society during the last hundred years. In Ireland, with Popery so rampant, a people so poor, and emigration so vast, it has some five or six hundred chapels, besides having many hundreds of small congregations in cottages, court-houses, market-places, and village greens. In Australia, it has more church sittings than any other Christian community, the Church of England not excepted; and has, at least, one twelfth of the colonists attending its places of religious worship. In America, it has become the dominant popular faith of the country, with its standard planted in every city, town, and almost every village of the land, and is building chapels at the rate of nearly two every day.

"In the early period of its history, it had its fair share of persecution, and was, to an extent one would think to satisfy its founders, pelted and hooted by vulgar mobs, mistreated by magistrates and courts, reviled by religionists, and assailed by swarms of pamphleteers; it has had no national endowments, and has had no favor from parliamentary legislature; it has had no assistance from the State, and has been looked upon with supercilious contempt by what, in England, is called 'the Church'; and yet, despite all this, there is hardly a nation where its influence has not been felt; and instead of finding it maimed and lame and injured by fighting its past battles and winning its past victories; or weak and palsied and inactive on account of approaching age, it has never been more vigorous, by the blessing of God, than it is at present; and is putting into motion an amount of machinery the ultimate results of which no man can grasp."

It was more than thirty years ago when Tyerman wrote the foregoing summary of the achievements of world-wide Methodism. During the past thirty years its expansion and development have marvelously increased. During the ten years preceding the Ecumenical Methodist Conference the Eastern and Western sections of Methodism together made the following numerical gains: ministers, 3,076; local preachers, 5,634; members, 1,155,326; churches, 18,002; Sunday-schools, 1,871; Sunday-school scholars, 633,349. The aggregate showing under the foregoing heads was, at the same time, as follows: ministers, 48,359; local preachers, 104,836; members, 7,659,285; churches, 89,198; Sunday-schools, 83,159; Sunday-school teachers, 856,340; Sunday-school scholars, 7,267,511. (Methodist Year Book, 1903, page 63.)

The foregoing is only in barest outline a survey of the general results of Wesley's life and labors. It is sufficient, however, to indicate that, measured by the results of his influence in the social and moral betterment of mankind, John Wesley, in all that constitutes true greatness, is without a peer in the history of the church since apostolic days.

Horrible Massacre of Jews in Russia.

The daily papers of the past week have contained detailed accounts of a fanatical outbreak of persecution against the Jews at Kishenev, Russia, which, if one-half be true, was characterized by such revolting and blood-curdling atrocities as have scarcely been surpassed, if equaled, by the most savage barbarism of the most uncivilized ages and countries.

A thousand or more unoffending Hebrews were victims of the fanatical outbreak. Fifty or sixty were slaughtered outright and in the most horrible manner, many of them being outraged, tortured, dismembered and otherwise horribly mutilated, before being finally killed; while large numbers of the survivors are mutilated and maimed for life, and despoiled of home, friends and all earthly comforts.

Maddened by a false report that the Jews had offered the child of a Christian family in sacrifice, the persecutors vented their spite upon the unoffending Hebrews like so many fiends let loose from hell. Infants were torn asunder in presence of their mothers. Girls of tender years, young women and matrons were publicly outraged and then most brutally killed in the city streets. Some of the alleged barbarities are too dark and horrible to bear naming or describing. Government and municipal officers are said to have fanned the flame of persecution by pointing out the victims and their houses, and urging on the work of outrage, barbarism and slaughter. An exodus of the Jews of Southern Russia has resulted, and those who have been compelled to flee are in desperate straits, while the survivors of the massacre at Kishenev, in hospitals and elsewhere, are suffering indescribable agonies.

Great sympathy has been awakened in our own and other countries for the surviving sufferers from this horrible persecution, and calls for contributions to a relief fund have been extensively issued. We understand, however, the Russian government has denied that such suffering exists as to make the raising and distribution of a relief fund necessary. In fact, some things connected with the case at present appear to involve responsibility on the part of the Russian government for what has occurred, and that to a degree that it may be summoned to account for by some of the other great Powers, although we indulge the hope that more complete information will exonerate the Czar and his realm from all complicity with the late anti-Semitic uprising. In the meantime let the poor, suffering Hebrews of Southern Russia be made the subjects of special prayer in every Christian home, church and community.

Beginnings

WESLEY'S ANCESTRY, BIRTH AND EARLY LIFE.

BY REV. BURTON R. JONES,

One of the General Superintendents of the Free Methodist Church.

John Wesley was the son of Rev. Samuel Wesley, rector of Epworth, in Lincolnshire, England. Samuel Wesley descended from parents distinguished for piety and learning. From early life he was thrown into close associations with the Nonconformist party. Soon after the death of his father he left the Dissenters and embraced High Church principles. He left Exeter college an extreme partisan of the Church and State.

For upwards of forty years he was rector of Epworth, and was distinguished for the zeal and fidelity with which he discharged his parish duties. It is said of him: "His study was his castle, and the debtor's cell could not cut him off from the memories of books. Collating the Pentateuch, or writing vigorous Latin dissertations on the book of Job, or penning epitaphs and epithalamiums, his heart was kept light and his mind had rest from care." His diligence and faithfulness won the hearts of his parishioners, and many of them died happy before him. He was thrice elected a member of the Convocation, and the months he spent in London at those "convocations of blessed memory" were a relief from the monotony of Epworth. In 1689 he was married to Susanna Annesley.

Mrs. Susanna Wesley, the mother of John Wesley,

THE MOTHER OF THE WESLEYS.
Susanna Annesley, afterward Mrs. Samuel Wesley.

was the daughter of the eminent Dr. Samuel Annesley. Great as must have been her natural and acquired talents, her biographers have confined themselves principally to the worth and strength and beauty of her character. She had an intellect above the average, a strong, decisive mind, and a spirit of investigation. At an early age she became deeply interested in disputes on the doctrine and order of the Church, which were the topics of conversation among her father's guests. Like her husband, she also at an early age renounced Nonconformity and became a member of the Established Church; not, however, until she had read and mastered the whole controversy on the subject of separation. In this, as in all else, she was ruled by the highest sense of duty. Her religious life was one of principle. "When I was young," she says, "and too much addicted to childish diversions I never used to spend more time in any matter of mere recreation in one day than I spent in private religious duties." This was consistent with the gravity of her character, and distinguished her in after life.

At the time of her marriage to Mr. Samuel Wesley he was a "curate on thirty pounds a year." In a short time he was advanced to "the living of South Ormsby, in Lincolnshire," which was twenty pounds better. This was afterward exchanged for that of Epworth, in the same county, where he continued his labors for over forty years. But even here there were many drawbacks. The men of the isle were lawless and barbarous. "They vented their displeasure in a rough, savage way; they burned crops, stabbed cows, maimed watch dogs and put coals in the thatch. The tithe corn was stolen in open day, and gross immoralities were the habits of the people." At one time Mr Wesley was arrested for a paltry debt that a few hours' delay would have cleared, and "the rector found himself in a debtor's cell in Lincoln castle." He availed himself of this opportunity to reach a neglected class. Of his experience in prison he says: "I have leave to read prayers every morning and afternoon and to preach once on Sunday. I am getting acquainted with my brother jail-birds as fast as I can." This man of God, together with his noble, devoted wife, suffered more or less from poverty during the remainder of his life. They knew much of the shadows of life, but there were gleams of light across its pathway that greatly relieved the gloom.

The advantage of such a parentage to the Wesleys was great. From their earliest years they had an example in the father of all that could render a clergyman respectable and influential, and in the mother there was a sanctified wisdom, a masculine understanding and an acquired knowledge which they regarded with just deference after they became men and scholars. * * * * The firm and manly character, the practical sense, the active, unwearied habits of the father, with the calm, reflecting and stable qualities of the mother, were in particular inherited by Mr. John Wesley, and in him were most happily blended. (*Watson's Life of John Wesley*).

John Wesley was born in 1703. While John inherited a portion of the ecclesiastical principles and prejudices of his father, in after life they sustained marked modifications.

Mrs. Wesley gave her personal attention to the instruction of her children in their early years. In the rules laid down for her own conduct she set apart certain hours for communion with God and prayer. At least three times a day she examined her conscience and omitted no opportunity of retirement. In one of her letters to John she wrote: "There is nothing in the disposition of your time but what I approve, unless it be that you do not assign enough of it to meditation." Again she wrote: "If you desire to live under the continual government and direction of the Holy Spirit, preserve an equal temper." Her aspirations were profound; her sense of God was clear, reverent and holy. She considered her life first must be devoted to her children. "From their infancy they were brought under her firm method and principle. Their rising, mid-day sleep and bed time—yea, their rocking in the cradle, were regulated to the minute. * * * * When they were a year old they were taught to fear the rod and cry softly." Their will was to be conquered. "I insist," she says, "on conquering the will of children betimes, because this is the only strong and rational foundation of a religious education." Every act of obedience was noticed with commendation.

In 1709 the home of the Wesleys was destroyed by fire. Of this incident Mrs. Wesley wrote:

I sought three times to force my passage through the street door, but was as often driven back by the fury of the flames. In this distress I besought our blessed Savior for help. One child, a lovely boy six years old, lay asleep. No help could be rendered, and when he was missed his father could but kneel in the hall in agony of prayer. The child awoke and ran to the window. No time was to be lost. "I will fix myself against the wall," some one cried; "lift a light man and set him on my shoulder." As the roof fell in John Wesley was caught in friendly arms, and Methodism gained its founder "as a brand from the burning."

This providential escape of her child from death deeply impressed Mrs. Wesley, and in her later reference to the event indicates that she considered herself under special obligation "to be more particularly careful of the soul of a child whom God had so manifestly cared for." As a result of this special care the child, under the divine blessing, early became serious, and at the age of eight years was admitted to the sacrament. Thus early in life John Wesley was impressed with the importance of observing religious duties.

The influence of the mother of the Wesleys continued after the children left home. Her son John describes the calmness with which his mother wrote letters while surrounded by thirteen children, and "her letters to them are probably such as no other mother ever wrote."

At the age of eleven years John was placed at the Charter House, where he was noticed for his diligence and progress in learning. Here, for his quietness, regularity and application, he became a favorite with the master, Dr. Walker, and through life he retained such a predilection for the place that on his annual visit to London he made it a custom to walk through the scene of his boyhood. * * * Mr. Wesley seems never to have looked back with melancholy upon the days that were gone. Earthly regrets of this kind could find no room in one who was continually pressing onward to the goal (*Watson's Life of Wesley*).

At the age of seventeen he was elected to Christ Church, Oxford, "where he pursued his studies with great advantage." Mr. Wesley's natural temper in his youth is said to have been gay and sprightly, with a turn for wit and humor. When he was about twenty-one years of age he appeared, as one has observed, "the very sensible and acute collegiate; a young fellow of the finest classical taste, of the most liberal and manly sentiments." About this time he began "to amuse himself with writing verses, though most of his poetical pieces at this period were either

Burning of the Epworth Rectory and the Narrow Escape of Little "Jacky."

imitations or translations of the Latin. Some time this year, however, he wrote an imitation of the sixty-fifth Psalm, which he sent to his father, who replied: 'I like your verses, and would not have you bury your talent'" (*Whitehead's Life*).

Mr. Wesley kept up a regular correspondence with his mother. She was solicitous that God would dispose the mind of her son to a serious and close application to things of a sublime and spiritual nature. In one of her letters to him she wrote:

*I heartily wish you would enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. * * * * * This* matter deserves great consideration by all, but especially by those designed for the ministry, who ought, above all things, to make their own calling and election sure, lest, after they have preached to others, they themselves should be cast away.

Her influence was secretly moulding her son. The clear sense, vigorous intellect, firm conscientiousness and meditative piety which he inherited from his parents, leading to supremacy of duty and a holy life, helped to make John Wesley a noble Christian and an eminent minister of the New Testament.

Jackson, Michigan.

WESLEY'S STUDENT LIFE AT OXFORD.

BY ALBERT W. PARRY, B. D.

When John was ten and one-half years old he left the home of his parents to become a pupil in the celebrated Charter House school in London. While there his brother Samuel, who was the head usher of Westminster school, in writing to his father, says: "My brother Jack, I can faithfully assure you, gives you no manner of discouragement from breeding your third son a scholar. Jack is a brave boy, learning Hebrew as fast as he can."

When he left, at the age of sixteen, he had "by his energy of character, his unconquerable patience, his assiduity and his progress in learning, acquired a high position among his fellows." While here, however, he became careless and negligent of the religious duties taught him by his excellent mother. In his diary he writes concerning this period of his career:

Outward restraints being removed, I was much more negligent than before, even of outward duties, and almost continually guilty of outward sins, which I knew to be such, though they were not scandalous in the eye of the world. However, I still read the scriptures, and said my prayers morning and evening. And what I now hoped to be saved by was: (1) Not being so bad as other people; (2) having still a kindness for religion; and (3) reading the Bible, going to church and saying my prayers.

Tyerman, in his "Life and Times of John Wesley," says of his career while in this school, "John Wesley entered the Charter House a saint and left it a sinner."

In the year 1720, when seventeen years of age, he entered Christ Church, the most aristocratic, fashionable and luxurious of the nineteen colleges comprising Oxford University. During the five years he remained as a pupil at this famous seat of learning he maintained a very high mark for scholarship. He pursued his studies with the same conscientiousness and faithfulness as that which characterized him at the Charter House school. In reference to his devotional life

while a student at Christ Church College, 1720-25, he writes:

I still said my prayers, both in public and private, and read with the scriptures several other books of religion, especially comments on the New Testament. Yet I had not all this while so much as a notion of inward holiness, nay, went on habitually and, for the most part very contentedly, in some or other known sin, though with some intermission and short struggles, especially before and after the holy communion, which I was obliged to receive thrice a year.

"The Imitation of Christ," by Thomas à Kempis, Law's "Christian Perfection," and Baxter's "Serious Call," with Taylor's "Holy Living and Dying," were the first books on practical divinity that he read, and he esteemed them throughout his long and eventful life as among the best in his collection of books.

Although young Wesley practiced great economy during these five years, yet he could not steer clear of debt, as his income was but forty pounds per annum which belonged to him as a Charter House scholar. His father had frequently to send money out of his small salary to assist him and keep him from financial embarrassment.

The chief professors at the university were so well pleased with John's classical attainments at Christ Church, that they elected him, when scarcely twenty-three years of age (March 17, 1721), to be one of the twelve Fellows of Lincoln College, one of the smallest, poorest but most scholarly of the Oxford colleges. This was an honorable and easy position, which yielded him an annual income sufficient to meet his wants. Because he was a polished writer and a skilful logician he was also chosen Greek lecturer, and moderator of the classes, eight months after his election, and before he had received his degree of Master of Arts, to which scholastic honor he was admitted in February, 1727. At *Lincoln College he had a set method of* study, and *closely* and *conscientiously* adhered to *it*. Mondays and Tuesdays he spent in the study of the Greek and Roman classics, historians and poets; Wednesdays he devoted to logic and ethics; Thursdays to Hebrew and Arabic; Fridays to metaphysics and natural philosophy; Saturdays to oratory and poetry, chiefly composing; and Sundays to divinity and devotional reading. He spent six evenings every week with his college friends and pupils in the study of the scriptures in the original tongues. He also perfected himself in the French language, studied mathematics, and experimented in optics. In Hebrew he was one of the best scholars of his day, he having commenced the study of it when but a child.

THE HOLY CLUB.
John Wesley and His Friends at Oxford.

Tyerman, in speaking of his work, sums it up in these words: "It is evident that John Wesley was a distinguished scholar at Oxford, and even that he had achieved all these scholastic honors before he was twenty-five years of age." On August 3, 1732, at the age of 29, because of his learning he was made a member of "The Society for the Propagation of Christian Knowledge."

While at Oxford Wesley wrote to one of his pupils thus:

You who have not the assurance of a day to live are not wise if you waste a moment. The shortest way to knowledge seems to be this: 1. To ascertain what knowledge you desire to attain. 2. To read no book which does not in some way tend to the attainment of that knowledge. 3. To read no book which does tend to the attainment of it, unless it be the best in its kind. 4. To finish one before you begin another. 5. To read them all in such order, that every subsequent book may illustrate and confirm the preceding.

After he had been four years at college he decided to become a clergyman. In his diary he writes:

When I was about twenty-two my father pressed me to enter into holy orders. On reading a' Kempis' "Christian Pattern" and meeting witha religious friend I began to alter the whole form of my conversation, and to set in earnest upon a new life. Removing to another college [Lincoln], I began to see more and more the value of time. I applied myself closer to study. I watched more carefully against actual sins. I advised others to be religious, according to that scheme of religion by which I modeled my own life.

In the year 1725 he commenced to write a diary, which practice he kept up during the rest of his life. In this he tells how he employed his time, what books he read, giving his opinion and criticisms on them, the persons he met and a variety of items of rare interest. He acquired the habit of rising at 4 o'clock, and sixty years after he wrote, "By the grace of God I have risen at four o'clock ever since, and, taking the year round, I don't lie awake a quarter of an hour together in a month."

Writing about his recall to Oxford, already mentioned in this paper, and of the duties he performed afterward, he says: "In November, 1729, the then rector of Lincoln College, Dr. Morley, sent for me to take pupils, eleven of whom he put under my care immediately. In this employ I continued till 1735, when I went as a missioner to Georgia."

Several of these pupils became members of the "Godly Club," or Oxford Methodists. John Wesley, though not the originator of the movement, became by common consent, because of his piety and ability, the leader, and was nicknamed the "Curator of the Holy Club;" and some branded him as a "crack-brained enthusiast." "Mr. Gerard, a chaplain of the bishop, said that he would one day be a standard-bearer of the cross either in his own country or beyond the seas."

Tyerman, the noted biographer of this great and scholarly founder of Methodism, and the author to whom we are indebted for most of the information given in this sketch, says, in referring to the "Holy Club," organized while Wesley was busily engaged as a tutor and student at Lincoln College, that "three were tutors in colleges, and the rest were Bachelors of Arts or undergraduates. Their names were John and Charles Wesley, Robert Kirkham and William Morgan. To these were afterwards added, George Whitefield, John Clayton, J. Broughton, Benjamin Ingham, James Hervey, John Whitelamb, Westley Hall, John Gambold, Charles Kinchin, William Smith and Messrs. Salmon, Wogan, Boyce, Atkinson and others. They were called 'Bible bigots,' 'Bible moths' and the 'Holy Club.'"

Sheffield, Illinois.

WESLEY'S EARLY MINISTRY.

BY REV. T. B. ARNOLD,
Publisher of Religious Literature.

Four years after John Wesley began his student life at Oxford, he wrote to his parents expressing a desire to become a minister. His father and mother both encouraged the idea and pressed him strongly to begin the study of divinity. This was in 1725, when Wesley was twenty-two years of age.

ORDAINED DEACON.—In 1725 Wesley was ordained deacon by Bishop Potter, the son of a Yorkshire linen draper, a man of great talent and learning. While he was a high churchman, he cherished a tender feeling towards the early Methodists. He said of them: "They are irregular, but they have done good and I pray God to bless them." And to the day of his death Wesley held Bishop Potter as a great and good man.

EARLY SERMONS.—John Wesley's first sermon was preached at South Leigh, a small village three miles from Whitney. Forty-six years later he preached in the same place, and only one man who had heard his first sermon was present on the latter occasion June 11, 1826, he preached the funeral sermon of John Griffith, a son of one of the Epworth parishioners, a hopeful young man. On this occasion he used as a text 2 Samuel, 12:23. The general drift of his sermon was the folly of indulging in grief for anything except sin. He did not favor funeral sermons as they were usually preached in his day, for they degenerated into a mere flattery of the dead.

ORDAINED PRIEST.—In 1728 Wesley went to Oxford, where, on Sunday, September 22, he was ordained priest by Dr. Potter. Nine days later he returned to his curate at Wroote, where he filled other ministerial duties until November 22, 1729. In after years he wrote of this period of his ministry as follows: "I preached much, but saw no fruit of my labor. Indeed it could not be that I should, for I neither laid the foundation of repentance, or believing the gospel, taking it for granted that all for whom I preached were believers and that many of them needed no repentance."

OFFERED A CURACY.—Early in 1730 Wesley received the offer of a curacy eight miles from Oxford for three or six months at the rate of $150.00 per year, which he readily accepted, as it opened a door of usefulness and enabled him to retain his horse which he would otherwise have been obliged to sell. In 1731 the Oxford Methodists, during Wesley's brief visit to Epworth, were greatly scattered. In the spring of 1732 their forces were recruited by the fidelity of Mr. Clayton and Mr. Broughton and a half dozen pupils. Six evenings a week from six to nine o'clock were spent in reading and considering the Greek Testament, and partly in close conversation.

TWO FAMOUS SERMONS.—*In 1733 Wesley composed two sermons embodying a great doctrine which had been well-nigh forgotten—the absolute need of the in*fluence of the Holy Ghost to convert the soul. This shows that doctrinally, at least, he was correct before he was converted, in 1738. In the sermon preached at St. Mary's, Oxford, before the University, on January 1, 1733 he says: "The circumcision of the heart is that habitual disposition of the soul, which in the sacred writings is termed holiness, and which implies the being cleansed from sin, from all filthiness both of flesh and spirit, and, by consequence, indued with those virtues which were also in Christ Jesus; *the being so renewed in the image of our mind as to be perfect* even as our Father in heaven is perfect." In the same sermon he tells us that "without the Spirit of God we can do nothing but add sin to sin; it being as impossible for us even to think a good thought without his supernatural assistance as to create ourselves, or to renew our whole soul in righteousness and true holiness. He alone can quicken those who are dead unto God and breathe *into* them the breath of Christian life." We are further taught that this holiness of the heart is to be obtained *alone by faith*, which is not only an unshaken assent to all that God hath revealed in scripture, but in particular to those important truths, "Jesus Christ came into the world to save sinners," "He bore our sins in his own body on the tree," and, "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Then again he says: "Those who are thus by faith born of God have also strong consolation through hope." This is the next thing which the circumcision of the heart implies; even the testimony of their own spirit with the Spirit which witnesseth in their heart that they are the children of God. Then he tells us that this heart religion does not forbid us, as some have strangely imagined, to take pleasure in anything but God. To suppose this, is to suppose the Fountain of holiness is directly the author of sin, since he has inseparably annexed pleasure to the use of those creatures which are necessary to sustain the life he has given us.

The other sermon, written in 1733, was founded upon the text, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." In this he says: "The great fountain of holiness is the Holy Spirit. From him flows all the grace and virtue

by which the stains of guilt are cleansed, and we are renewed in all holy dispositions and again made to bear the image of our Creator. He is the immediate minister of God's will upon earth, and transacts all the great affairs of the church of Christ.

To be entirely fair with our readers we must state that Wesley did not adhere strictly to the cardinal doctrines set forth in the sermons above referred to, from the time they were preached until his conversion. In one sermon he set forth the idea that we would not be cleansed from the carnal mind until death. This, and other variations in doctrine during Wesley's early ministry, have given rise to many conflicting statements as to what constitutes true Wesleyan theology. When it is known that variations occurred prior to his conversion it will enable the reader to understand their true relation to Wesleyan theology.

APPLIES FOR EPWORTH LIVING.—In 1735 Samuel Wesley, the rector of Epworth, being in declining health, urged his son John to apply for the Epworth living, which, after much persuasion and long continued resistance on his part, he finally consented to do. His application was rejected, on the ground of his "strictness of life," which had brought so much persecution and had prompted a man in high standing to speak disparagingly of him to those who had the power to appoint to this curacy. Disappointed in not receiving the appointment at Epworth, if disappointment it can be called, for at heart he did not care for it, he had a conviction that a broader field of work was before him, and when Dr. John Burton proposed that he go to Georgia and preach to the colonists under Governor Oglethorpe he quickly consented to go on this mission. As another is to write of this work, I will not follow him to this field.

THE MISTS CLEARED AWAY.—January 11, 1738, eighteen days after his conversion, Mr. Wesley went

JOHN WESLEY.
At Twenty-four Years of Age.

to Oxford. To his sorrow he found his old Methodist friends were dispersed. He preached before the University his celebrated sermon, in St. Mary's church, from the text, "By grace are ye saved through faith." In this discourse he showed that "the faith through which we are saved is not barely the faith of the heathen, who believe that God is, and that he is a rewarder of them that diligently seek him. Nor, secondly, is it the faith of a devil, who, in addition to the faith of a heathen, believes that Jesus is the Son of God, the Christ, the Savior of the world. Nor, thirdly, is it barely the faith which the apostles had while Christ was yet upon earth, although they so believed in Christ as to leave all and follow him, had power to work miracles, and were sent to preach. But, fourthly, it is a full reliance on the blood of Christ; a trust in the merits of his life, death and resurrection, a recumbancy upon him as our atonement and our life, as given for us and living in us, and in consequence hereof a closing with him as our wisdom, righteousness, sanctification and redemption, or in one word, our salvation." "The salvation obtained by such a faith is described as being a salvation first, from guilt of all past sin; second, from servile fear; third, from the power of sin. The man having it is pardoned; he has the witness of the Spirit that he is a child of God; he is born again, and he lives without sin." From the foregoing the reader will see that Wesley spoke as one having authority. He was able to speak from personal knowledge of what a living faith implies. From this time forward his preaching was fruitful.

MANIFESTATIONS.—April 21, 1739, while Wesley was preaching at Weaver's Hall, Bristol, a young man was suddenly seized with a violent trembling all over and in a few minutes sank to the ground. "But we ceased not calling upon God," says Wesley, "till he raised him up full of peace and joy in the Holy Ghost." Again he says: "April 26, at Newgate, I was led to pray that God would bear witness to his word. Immediately one and another and another sank to the earth; they dropped on every side as thunderstruck. One cried aloud. We sought God in her behalf, and he turned her heaviness into joy. A second being in the same agony we called upon God for her also, and he spoke peace to her soul. In the evening one was so wounded by the sword of the Spirit that you would have imagined she could not live a moment, but immediately his loving kindness was shown, and she loudly sang of his righteousness."

"April 27, all Newgate rang with the cries of those whom the word of God cut to the heart; two of whom were in a moment filled with joy, to the astonishment of those that beheld them."

"June 16, at Fetter Lane, some fell prostrate on the ground, others burst out into loud praise and thanksgiving."

"June 22, in the society (Bristol) one before me dropped down as dead, and presently a second and a third. Five others sank down in half an hour, most of whom were in violent agonies. In their trouble we called upon God the Lord, and he gave us an answer of peace. All, except one, went away rejoicing and praising God."

Whitefield was somewhat alarmed at these manifestations and wrote to Wesley on June 25, 1739, "That there was something of God in it I doubt not, but the devil I believe interposes." Twelve days after, Whitefield was in Bristol, and Wesley wrote in his Journal as follows: "I had an opportunity to talk with Mr. Whitefield about those scenes which had so often accompanied the work of God. I found his objections were chiefly grounded on gross misrepresentations of matter of fact; but the next day he had an opportunity of informing himself better, for, in the application of his sermon, four persons sank down close to him almost in the same moment. One of them lay without either sense or motion, a second trembled exceedingly, the third had strong convulsions all over his body but made no noise unless by groans; the fourth, equally in convulsions, called upon God with strong cries and tears. From this time I trust we shall suffer God to carry on his good work in a way that pleaseth him."

It seems that these manifestations were not universal but were nearly all at Bristol. In Wesley's administrations at London there were many conversions, but few manifestations. These strange scenes created great persecution and prejudice, but notwithstanding this the work went on. It is better that souls should be saved at the cost of persecution, prejudice and opposition than to be compelled to say, as Wesley said of his work before his conversion, "that his ministry was without fruit."

It is evident that Wesley was not carried away with these manifestations, nor did he consider them essential to thorough work; but when they appeared he did not oppose them, but rather resorted to prayer and the singing of hymns, and thus worked in harmony with the movings of the Spirit. Some of his hearers were not so well balanced, and evidently encouraged the emotional manifestations to a degree that disturbed the meetings. He was quick to detect the spurious, and at one time announced that if any persons disturbed him in his preaching he would have them transported to the farther corner of the room.

Chicago, Illinois.

WESLEY AS A FOREIGN MISSIONARY.

BY REV. B. WINGET,
Missionary Secretary of the Free Methodist Church.

The home teaching and discipline of John Wesley were exceedingly helpful in preparing him for foreign missionary work. From a child, like Timothy of old, he had known the holy scriptures. His parents had unfeigned faith in God and in his word, and a like faith characterized Wesley himself. These conditions prepared the way for him to be enlarged out of the narrow limits of the self life. They gave impulses which prompted him to seek a realization of his best possibilities in his two-fold relation to God and man, and made him specially susceptible to these additional aids to these impulses which were his in connection with his schooling, and his later environments and providential openings.

This was manifest by his services for the poor and neglected, and also for the criminal classes, while he was at Oxford. Such work was the outburst of the noble impulses which had been begotten by his knowledge of God and of his word through the agency of the Holy Spirit. His intellectual attainments were a helpful preparation for foreign missionary work according as they were sanctified to God and used for his glory.

As Mr. Wesley became receptive to God, as seen in his word and in his providences, the Holy Spirit enlarged the vision of his responsibilities and privileges. Therefore he felt that he could not accept his father's parish, nor be restricted within any narrow limits. Although his vision was in the right direction at this time, yet it was obscured by his "high church" principles (he was called a "high church Methodist") by legalism and by a failure clearly to apprehend the nature and work of faith and of the Holy Ghost.

Evidently the best means that God could use, at that time, in order to clear up his vision and give him to realize his better possibilities, was to have him try his ritualism, legalism, his imperfect knowledge of the nature and work of faith and of the operations of the Holy Spirit in a new environment, and under new and trying circumstances. Education and environment hold men with wonderful power and tenacity. Take the apostle Peter as an example. After he had received the baptism of the Holy Ghost it took one object lesson from above (the great sheet let down from heaven, with its contents and God's directions) and one from beneath (Cornelius and his Gentile friends baptized with the Holy Ghost), to clear up his spiritual vision. This little foreign missionary work of Peter's was a great blessing to him, and also to the home work. The same is true in regard to Mr. Wesley's mission to Georgia. His call to foreign missionary work was providential, rather than a special call of the Spirit. The needs of Georgia, especially of the Indians, the influence of interested friends, especially Dr. Burton's, the encouragement from his mother, who said with reference to his being a missionary to Georgia, "Had I twenty sons I should rejoice if they were all so employed," his desire to give the gospel to the Indians, but greater still his hope of realizing the satisfactory assurance of his own salvation, all of these reasons, combined with the last as a climax, constituted his call.

The accounts of his life give evidence that his motives for going as a foreign missionary were more to secure his own salvation than a desire and expectation to convert the Indians.

1. Wesley's elements of strength for foreign mis-

WESLEY TEACHING AN INDIAN.

sionary work were: (a) His heart conviction of, and unfeigned faith in God. (b) His sincere and unquestioning faith in the word of God, which made him a "man of one book." He was not troubled with "higher or lower criticism" of God's word, but received it as "the word of God, which effectually worketh" in them that believe. His motto was, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (c) He had remarkable perseverance and an extraordinary spirit of self-sacrifice. Nothing could daunt or deter him from the path of duty. Scorn, ridicule, injustice, self-denials and hardships of various kinds, with the prospect of death, only incited him forward with greater zeal. It was true of him as a foreign missionary, in a very important sense, that the zeal of God's house had eaten him up. (d) He was teachable, anxious to learn, although he had been thoroughly educated in the schools. This was evidenced by his eagerness to receive instruction from the humble Moravians. (e) He was an example of that scripture which says, "He that believeth shall not make haste;" therefore he sought the advice of the Moravian brethren before deciding to marry Miss Hopkey, and thus recognized a principle which later became a rule for Methodist preachers. His example in this respect commends itself especially to the careful and conscientious judgment of foreign missionaries. (f) His humility and meekness were elements of strength. Of this we have an illustration in the following instance. When a wicked woman, whom he had offended, decoyed him into her house, threw him down, and with her scissors, cut off from one side of his head, those long locks of auburn hair which he had been accustomed to keep in the most perfect order, he went and preached at Savannah with his hair long on one side and short on the other, those sitting on the side which had been cut observing, "What a cropped head of hair the young parson has." (g) His tact was another element of his strength. An illustration: "His friend, Delamotte, had trouble in his school, because part of his scholars wore stockings and shoes and part of them were barefooted. The former ridiculed the latter. Mr. Wesley changed schools with Mr. Delamotte and went to school barefooted. The children seemed surprised, but without any reference to past

jeerings Wesley kept them at their work. He took occasion to explain to the scholars, using his own foot as the illustration, the different parts of the foot and their uses. Before the week was gone the shoeless ones began to gather courage, and some of the others seeing their minister and master came without shoes and stockings, began to copy his example and thus the evil was effectually cured."

2. Wesley's elements of weakness as a foreign missionary were these: (a) He unduly emphasized the liturgy of the Church of England. (b) He made too much of good works as a means of salvation, and not enough of simple faith in the merit of our Lord Jesus Christ. (c) He failed clearly to apprehend and teach the offices and work of the Holy Spirit. (d) Indefiniteness of experience, and perverted and obscure teaching. He sought to make the fruit good before making the tree good—emphasized outward morality without insisting sufficiently on conversion and the new birth as its source and foundation. Christ said, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit" (Matt. 7: 18).

Because of these elements of weakness Wesley's work was necessarily superficial, and therefore unsatisfactory to himself and to others. He lacked the wisdom and power which come only through receiving and walking after the Spirit; hence his foreign missionary labors were with uncertainty—much like one beating the air. He failed of realizing the two principal results that he had in view in going to Georgia, namely, to get the assurance of his own salvation, and to preach the gospel to the Indians. He labored about two years there, giving instruction and preaching to about seven hundred colonists, and saw but little fruit. Doubtless the best result of his missionary work, objectively considered, was giving the people the word of God.

His elements of weakness also caused him largely to lose his influence over the people, brought him into embarrassing circumstances, and led him to flee from Savannah in a manner, the propriety of which was questionable, and which gave his adversaries occasion to speak reproachfully of him.

There is *no doubt but what God was in this part of Mr. Wesley's experience, and the discipline connected with it was necessary in order to his conversion, his receiving the baptism of the Holy Ghost, and becoming one of the greatest (if not the greatest) apostles of modern times, as also the leader under God of a movement which is world-wide in its missionary operations, and which promises much fruitage for the great and final harvest.*

Those agents who fill the most important positions and accomplish the greatest work for God are prepared therefor by special discipline. A clear conversion and the baptism of the Holy Ghost do not supersede the necessity of discipline. God chastens (disciplines) us for our profit, that we may be partakers of his holiness.

Chicago, Illinois.

The Wider Field

WESLEY AS A FIELD PREACHER.

BY REV. WILLIAM GOULD.

"The world is my parish." Perhaps no saying of Wesley's is more frequently remembered and quoted than this. It was written after that he in the providence of God had been denied the use of the churches of the denomination to which he belonged. Later on, he found a German hymn, written by a Lutheran minister in Saxony, that expressed his experience and purpose so clearly and forcibly that he translated it into English and used it as a favorite throughout his life. It contains these lines:

"The love of Christ doth me constrain,
To seek the wandering sons of men;
With cries, entreaties, tears, to save
And snatch them from the gaping grave."

Wesley, like St. Paul, had beheld in spiritual vision the dead world lying in the arms of the wicked one. He had likewise gazed on the Calvary cross till he had a revelation of its significance, namely, that Christ died for all these dead ones; and that therefore all of them may be brought to life again. Then, like Ezekiel, he hied him to the valley of dry bones, the open valley, and prophesied until the breath of God came and many of the dry bones lived.

In taking this course, as in many other movements of the great revival of which he was the acknowledged leader under God, Wesley acted contrary to the ideas he had entertained in early life, and which had been fostered by his church training. Whitefield led the way to the preaching of the gospel in the fields. Great success attended his field services from the first. He called on Wesley to co-operate with him. This at first Wesley was reluctant to do. He says, "I could scarce reconcile myself at first to this strange way of preaching in the fields, . . having all my life (till very lately) been so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin if it had not been done in a church." Monday, May 2, 1739, was a glorious day in the history of Methodism and of the world. It was then, to use his own words again, that he "submitted to be more vile, and proclaimed in the highways the glad tidings of salvation." God thus "thrust" him out—out of churchly and educational ruts in which he had been running; out from the church buildings and the small congregations worshiping therein; out where the masses of the unsaved were; out into the highways and hedges; out where the true gospel was most needed; out where the Master's commission ordered him and all other ministering servants to "GO."

Methodism owes its birth and wonderful progress largely to field preaching, and its true spirit and full success are only manifested and maintained where its ministers and members follow the example of its founder and early workers. In doing this they are also doing as Christ and his disciples did. We search in vain for any mention of church building enterprises in the history of the New Testament church. The apostolic records contain no table of the value of church property.

John Wesley was well adapted to the work of field preaching. He was a healthy man, and could endure the strain of almost any amount of labor. But he

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was a careful observer of the laws of health. Thoroughly systematic and methodical in his habits, and temperate in all things, his work was seldom hindered by sickness. In this particular another of his favorite hymn-prayers was granted to him. It is expressed by the following stanza:

"Oh that without a lingering groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

He knew how to use a naturally good, clear-toned, but not a specially powerful voice, without abusing it. He did not make the mistake of thinking that loudness of tone is necessary to impressiveness. He was a master of the art of condensation in the construction of his sentences. He could pack more sense into a short phrase than almost any preacher whose sermons are printed. He was not an orator, in the usual acceptation of that word. No one would think of describing him as grandiloquent, ornate, flowery or brilliant. Yet he was eloquent, according to Demosthenes' definition. Earnestness characterized his utterances, but he had thorough command of language, and especially knew how to use good Anglo-Saxon, avoiding with equal care the use of learned quotations from the dead languages and unfamiliar words understood only by the learned, though fully capable, through his extensive learning, of using either or both. He was skilful in adapting himself to circumstances and hearers, and was equally at home in preaching to the rich or poor, the learned or the unlearned. "The common people heard him gladly" and could understand him easily, though in order to gain or hold their attention he never used slang phrases, told funny stories or resorted to sensational methods. He preached "*the Word*"—the simple, unadulterated and unvarnished gospel.

His preaching was extempore. That is, he never read his sermons in public. But he was not one of those who misunderstand and abuse the scripture which says, "Open thy mouth wide and I will fill it." He was a thinker and carefully wrote what he thought, preparing his messages and delivering them as occasion demanded. But (and this was the secret of his power) he *ministered the Spirit.* He preached with the unction of the Holy One. Under the guidance of the great teacher he thoroughly studied the Bible and was, to use his own words, "a man of one book;" and, though he was an extensive reader, he drew his preaching inspiration from that fountain of living water—God's revealed word.

Wesley was utterly free from the fear of man. Whatever occurred he was calm, self-possessed, bold and courageous. He is said to have been in his natural make-up somewhat irritable, but if so, grace certainly gave him great victory over this tendency of his nature. He could sit calm on tumult's wheel, could endure contradiction, opposition and persecution. In his street meetings he was often surrounded by raging mobs, set upon by roughs and subjected to almost all manner of ill usage; but, like his Master, he bore it with patience and without retaliation, often conquering his worst enemies by his loving behavior.

In this twentieth century we do well to review Wesley's life and work, study and employ the methods he used, *going to the masses* as he and his early followers did. Free Methodism in particular will die when its work is confined to what can be done in its church buildings.

Windsor, N. Y.

WESLEY AS AN ITINERANT.

ELDER CHARLES B. EBEY,

Of the Southern California Conference.

Among the many declarations made by Mr. Wesley none perhaps has been more oft repeated than his declaration, "The world is my parish." *Truly a large circuit. And while he did not in person reach the limits of his God-given charge—his sons and daughters in the gospel have been and are completing the* task which he so heroically began. Is it to be wondered at that when the love of God—which prompted him to give his own dear Son for the world's redemption, and which also moved the Lamb of God to give himself for the church, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"—enters the heart of man that he at once feels akin to him who thus loved, lived and died for all? Neither is it strange that one who thus felt should have written those words we so much love to sing,

"The arms of love that compass me
Would *all* mankind embrace."

John Wesley began his itinerating career before being fully prepared for the important work. His active, energetic nature craved to be doing. He knew something of the new world beyond the sea toward the setting sun, so in 1735 he crossed the broad waters and reached America's shores intending to labor among the Indians. This was not accomplished. He did, however, for a period of something over two years preach to the Colonists. He meanwhile discovered with increasing clearness his moral and spiritual unfitness for the work which he had undertaken. The Lord providentially allowed him on his return to England to be thrown into the company of a band of humble but devout Moravians, on ship board through whose influence he was awakened, and subsequently converted, as related by another writer in this number of the FREE METHODIST.

Soon after this began his most remarkable career as an itinerating apostolic evangelist. Brought up as he had been to admire and approve of the ceremonies and formal worship of the Established Church, and having deep reverence for God's house, he could but look with suspicion upon anything which savored of irregularity. Mr. Whitefield, whom God was using in a marvelous manner in the awakening of vast multitudes, sent him a pressing invitation to visit Bristol. After some hesitation he went thither, and his high church sensibilities were shocked by seeing that eloquent evangelist preach to an immense congregation in the open air. But seeing Whitefield's preaching so divinely blessed, he conquered his life-long prejudices, and, standing on an eminence near the city of Bristol preached for the first time to about three thousand souls. Thus was the gateway opened for the long, continuous itinerating career of this marvelous man of God. Perhaps no other herald of the cross has traveled more miles, preached to more listeners, written more pages, organized more societies, than did John Wesley. One of his many biographers writes of his activity and itinerating as follows:

And now (1738) commenced that incessant round of itinerant labors in every part of the British Isles, which

makes the last fifty years and more of John Wesley's life a subject calculated to drive a biographer to despair. It is simply impossible to follow him step by step, although there are ample materials to enable one to do so. He seems to fly

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about like a meteor. Town after town and village after village are visited by him with bewildering rapidity. A cursory glance at his Journals might lead the reader to think that there was no system in his wanderings; he seems to be here, there and everywhere. But a closer inspection shows that "the mighty maze" was not without plan. The course of his journeys was guided by the direction of the places in which societies were established, and as these increased in number, so his halting places seem to have increased.

The mere figures which represent John Wesley's itinerant labors are enough to take one's breath away. For a man to have commenced at the mature age of thirty six, and to have traveled during the remainder of his life 225,000 miles and preached more than 40,000 sermons, some of them to 20,000 people and most of them in the open air, is a *tour de force* to which it would be hard to find a parallel. And yet these figures represent but feebly John Wesley's toils. In order to estimate the mere physical exertion we must carry our thoughts back from the days of railways and good roads to times when there were no railways, and in some places no roads worthy the name. Then again John Wesley was not the mere preacher. He could echo, indeed, the wish of his friend, Whitefield, "Oh, that I could fly from pole to pole, preaching the everlasting gospel!" But that was not all; he had to organize and visit his numerous societies; he kept himself well abreast of the literature of the times by a wide and varied course of reading. He was a most indefatigable writer and compiler; a frequent though most unwilling controversialist; a reformer of practical abuses, and an ardent philanthropist. Surely such an active life physical and mental was never lived before. In fact, the more closely John Wesley's history is studied, the more clearly does it appear that his one object was to do good; that his sole quarrel was with sin and Satan, and his sole ambition to promote the love of God and man, to restore the divine image in the souls of as many as he could influence.

In speaking of his itinerant labors he says: "Where are we to begin, and where are we to end? In fact, it would simplify matters if, instead of inquiring 'What places did John Wesley visit?' we inquired 'What places of any importance in the British Isles did he *not* visit?'" Let us take account of one single week, extracted almost at haphazard from his journal:

May, 1747, Sunday 10.—I preached at Astbury at 5; and at seven proclaimed at Congleton-cross, Jesus Christ our wisdom, and righteousness, and sanctification and redemption. It rained most of the time that I was speaking; but that did not hinder abundance of people from quietly attending. Between twelve and one I preached near Macclesfield, and in the evening at Woodly-green.

Monday 11.—I preached at noon about a mile from Ashton, and in the evening at Staley-Hall.

Tuesday 12.—I rode to Bong's, and explained to a serious people the parable of the Prodigal Son. In the evening I exhorted them at Chinley, "earnestly to contend for the faith once delivered to the saints."

Wednesday 13.—I preached at noon in the High-peak, and in the evening at Sheffield.

Thursday 14.—I rode to Barley Hall. As soon as I had done preaching, William Shent told me he was just come from Leeds, where he had left Mr. Perronet in a high fever. I had no time to spare; however, at three in the morning on

Friday 15.—I set out, and between seven and eight came to Leeds. By the blessing of God he recovered from that hour. Being willing to redeem the time, I preached at noon, and then hastened back to Barley Hall where I preached at seven, on "Glorify God in your body, and in your spirit which are God's."

Saturday 16.—I spent an hour or two at Nottingham, and then rode on to Markfield. At eight I preached. The church was pretty well filled, and God gave a blessing with his word.

And this is a sample of what went on for fifty-two years! Cold or hot, wet or dry, good roads, bad roads or no roads at all, it was all one to John Wesley; there he was at his post, morning, noon and night, to deliver, as best he might, the message of his divine Master."

Keep in mind the fact that Mr. Wesley's journeys were not always peaceful ones, neither his preaching services undisturbed. Perils by land and by sea were his common lot. Mobs assailed him, church men persecuted, evil men maligned him, weak-minded, ambitious men envied him. So his pathway was constantly beset. Remembering these things you will more highly appreciate his life and labors. The Lord of hosts was with him, and defended him amidst the ragings and violence of his foes. Hear him: "At Whitechapel, September 12, 1742, they drove cows among the congregation, and threw stones, one of which struck me between the eyes; but I felt no pain at all, and when I had wiped away the blood, went on testifying that God hath not given us the spirit of fear."

"It may be said generally that the places in which his influence was most felt, and which he seems to have taken the greatest pleasure in visiting, were the large commercial centers and the country villages. London, Bristol, and Leeds were marked out from all other places in the 'Deed of Declaration' of 1784, as the three places in which the annual conference was to be held in turns; Newcastle, Manchester, Birmingham, Liverpool, Halifax, Huddersfield, Macclesfield, and towns of that stamp, were also great strongholds of Wesley."

His itinerant labors were not confined to his own country. He frequently crossed over the border into Scotland, and the channel into Ireland, and did not neglect the isles dotted about the English coasts. More than forty times he crossed the channel into Ireland.

Mr. Wesley continued his constant labors until late in life. When eighty-four years old he visited the Channel Islands and "found to his delight that high and low, rich and poor, received the word gladly." One can hardly place his two journeys to Holland after he was eighty years of age under the head of itinerating work; they may, however, be mentioned as an additional proof of the marvelous activity of the venerable man. When he was more than seventy years old his horses ran away with him, and were only stopped by a gentleman galloping in between them as they were on the edge of a precipice; but he says, "I felt no more fear or care (blessed be God!) than if I had been sitting in my study."

What an example hath he left for us who now have the privilege of occupying the place of an itinerant. Few of us would, I fear, be willing to go as he went, to toil as he toiled, to suffer as he suffered. Soon would the world be evangelized, soon would the kingdoms of this world become the kingdoms of our Lord and his Christ, were all the ministers of the gospel possessed of such love and zeal as filled the heart of John Wesley.

Pasadena, California.

WESLEY AS LEADER AND ORGANIZER OF THE METHODIST SOCIETIES.

BY REV. JOHN S. M'GEARY.

Of one in a past age it was said, "Among those that are born of women there hath not arisen a greater than John the Baptist;" and without any exaggeration it may be said that among leaders and organizers there hath not arisen a greater than John Wesley. It is granted that he was human; that, like all great men, he at times manifested his humanity; but among thinking men of all classes, he is recognized as pre-eminent in the foregoing qualifications. Macauley regarded his genius for organization and government as equal to that of Richlieu. Lecky, in his "England in the Eighteenth Century," says: "The career of the elder Pitt. . . . must yield in real importance to that religious revolution which shortly before had begun in England under the preaching of the Wesleys and Whitefield." Green, in his "History of English People," speaking of Methodism and its results, says: "John Wesley embodied not this or that side of the movement, but the movement itself." Such is the estimate of history.

"There is a tide in the affairs of men, which taken at the flood leads on to fortune." Several times in Wesley's career this was illustrated. When, by contact with the Moravians, he was led to see his lack of saving faith, he had the honesty of heart to confess his need. He never ceased his seeking for God until in May, 1738, he testified, "I felt my heart strangely warmed; I felt I did trust Christ alone for salvation, and an assurance was given me that he had taken away *my* sins and saved me from the law of sin and death." Much as he realized what they, under God, had done for him, when he saw that he could not be in harmony with the Moravians, he separated from them. Had he not done so the Methodist movement had never been born. At Kingswood he "flung prejudice to the wind" and took to the fields to preach salvation to the neglected masses. Had he hesitated and failed at any one of these times, he never had been used of God as he was.

His conversion made him an evangelist, and gave him "not a new, but a forgotten gospel to preach, a gospel through which men were to become new creatures. . . . by simple faith in Christ." To conserve the fruits of his evangelism, and the fruits of the labors of those to whom God made him a leader, he organized his societies, appointed his stewards, leaders and preachers, and called his conferences.

Mr. Wesley had no thought of organization when he began his work. His idea was "to reform the state of religion in the church," but as the "church" rejected him and neglected to look after his converts, he "knew enough of human nature to be aware that unless those who had been brought under the awakening influence of the gospel met together and assisted each other, the fire kindled must soon wane or die out altogether." He was compelled to do something to conserve the work. Organization was the inevitable result.

Methodism started with no devised scheme. It proposed a simple scheme, the salvation of individual men by their individual sanctification. . . . It seized on the most direct means for this design, and as these means multiplied, they assumed spontaneously systematic form (*Stevens*).

In 1739, out of a necessity for the religious instruction of individuals, grew the organization of the societies. In 1742 in a systematic effort to raise an indebtedness in one of the societies, Wesley caught the idea of class leaders, and adapted it "to meet a long-felt want." The inability of the leaders to see each member at his home, as at first intended, led to the class meeting. In 1744 the necessity for conferring with his workers led to the calling of the first conference. Each step recognized and met an emergency which arose.

Wesley was a constructive leader. He who seeks to build up a cause by pulling down some one else usually ends by destroying his own work. He was naturally combative, but his constructive genius restrained this, so that he spent comparatively little time and strength in combating error, but devoted himself to the defense of vital truth and to conserving the fruits of his own and his colleagues' labors. "No man ever stood at the head of a great revolution whose temper was so anti-revolutionary" (*Greene*).

He possessed in a marked degree the ability to see the fortuitous moment and seize the opportunity. A mob gathered about his lodging, bent on doing him bodily harm. Seeing an opportunity he sprang upon a chair and began addressing them. His boldness surprised and disarmed them, and those who had come to maltreat him heard him quietly and respectfully. Seeing his message rejected by the church, and accepted by the masses, he turned all the force of his tireless energy toward reaching the masses. This

THE OLD FOUNDRY IN MOORFIELDS,
Opened by Wesley in 1739 as the First of His Methodist Chapels, and for Forty Years Afterward the Headquarters of Methodism.

characterized all his work. No sooner did providence indicate an opening than he entered into it.

He was broad enough to set aside established prece-

dent and order, where no moral principle was involved, and when by so doing the work could be advanced. The work of God often suffers because leaders are lacking here. He testifies that there was a time when he would have considered it a little less than sin to save souls except it were done in a church. But when he saw the seal of God's presence and power attend the field preaching of Whitefield, he threw precedent and usage to the winds, and, declaring, "The world is my parish," he went forth to lead the van of that host of field preachers who shook England for God.

He was master of himself. His equanimity was never disturbed. Captured by the mob, hurried from place to place, his clothing soiled and torn, assailed by venomous critics, beset by the perplexities and cares incident to his great work, or pursued and slandered by a jealous wife, he was the same calm, immovable character, going forward steadily and methodically with undistracted mind to fulfil his life's purpose. It was this complete control over himself which enabled him so easily to control others.

No man ever possessed greater force of character and ability to impress his convictions on men than he. For over forty years an ever-increasing number of men were subject to his absolute dictation, and yet, with exceptions scarce worthy of mention, they loyally followed his lead and loved him as a father. No man who could not fully command himself could have absolutely commanded the thousands of Methodists as Wesley did.

Though he was conservative, and cared nothing for spectacular effect and show, doing only those things which commended themselves to his judgment, he could yet easily divest himself of traditional prejudices when these stood in the way of the work of God. How strong his prejudices were may be seen by the manner in which he received the news of Maxfield's preaching, and how fully he could divest himself of these is illustrated by the manner in which he listened to his mother's sage advice at this time, and by his subsequent employment of lay preachers in his work, as also, later, in the ordination of Coke, Whatcoat and others.

The system he founded has stood the test of time. Whether in the sparsely settled districts of the new world or among the crowded populations of the old it proved efficient to accomplish its purpose of reaching and evangelizing the people. Its general rules; its rules for preachers; its rules for trying those who profess to be called to preach; its methods for building up and developing its membership: none of these have been improved upon. They may among many be a dead letter, but no one has attempted to originate better. The influence of his work is felt to the present day, and wherever his methods are faithfully followed gracious results still follow.

At the time of his death the membership of the Methodist societies had reached about one hundred and twenty five thousand, and there were about five hundred regular itinerant preachers engaged. Possibly no one man ever before or since saw so great results of his life work. But this was not all, the tremendous and far-reaching influence of his work was more wonderful still. "The Methodists themselves were the least results of the Methodist revival. . . . In the nation at large appeared a new moral enthusiasm, which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes, and had influenced literature ever since the Restoration. A new philanthropy reformed our prisons, infused clemancy and wisdom into our penal laws, abolished the slave trade, and gave a new impetus to popular education. . . . But the noblest result of the religious revival was the steady attempt which has never ceased from that day to this to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor" (*Greene, History of the English People*).

Sharon, Pa.

WESLEY AS A SOCIAL AND MORAL REFORMER.

BY REV. C. M. DAMON.

John Wesley was pre-eminently a minister of the gospel of Christ to the masses—especially to the poor. His ministry, the outgrowth of personal experience, required and led to efforts to save men by rebuking all manner of sin, and proclaiming Christ as a gracious, powerful, complete Savior. Such a gospel, with the attendant power of the Spirit, and the mighty individual reformations wrought by it, was in marvelous contrast with the ordinary church life of the day. Riots were raised—mobs of a thousand men—until towns and surrounding regions were in a state resembling civil war. They were sometimes instigated, if not headed, by magistrates and clergy. The utmost violence prevailed and many were injured. Magistrates refused protection to those making sworn statements of fear of violence and death, and hurrahed the crowd to "fight for the church." The clergy in some instances furnished them liquor to incite them to these deeds of violence.

"The moral degeneracy of England at the epoch of Methodism has been shown by citations which seem almost incredible in our day" (*Stevens*). Horse-racing, cock-fighting, drunkenness, swearing, violence and murder, were commonplace affairs. Extremes of poverty and degradation, sickness and premature death, oppression and wretchedness, describe the working classes. Excessively cruel punishments, and multiplied executions without effect save to brutalize, characterize the administration of law.

The preaching of John Wesley was with such inflexible fidelity to truth, loyalty to righteousness, and rebuke of sin among all classes, as wrought general reformation of morals and conduct in society. He did not deal in those pulpit platitudes that meddle not with "temperance, politics, or religion." He "preached righteousness in the great congregation." God attended the word with power and great was the triumph of it. Some quotations from his writings will illustrate the subject more clearly than general remarks:

In his "Appeal to Men of Reason and Religion" he thus addresses those who object, "But I am a Christian!" "*A Christian!* Are you so? Do you understand the word? Do you know what a Christian is? * * * Are you inwardly and outwardly holy? * * * No; you live in known sin. * * * What! a railer a Christian? A common swearer a

ADAM CLARKE, LL. D.
Eminent Preacher, Scholar and Commentator of Early Methodism.

Christian? A Sabbath-breaker a Christian? Thou art a heathen barefaced. The wrath of God is on thy head and the curse of God upon thy back. Thy damnation slumbereth not. By such Christians it is that the holy name of Christ is blasphemed. Such as thou they that cause the very savages in the Indian woods to cry out: 'Christian much drunk! Christian beat men! Christian tell lies! Devil Christian! Me no Christian!'

"And so *thou* wilt direct thy wife and children in the way of salvation? Woe unto thee, thou devil Christian! Woe unto thee, thou blind leader of the blind! What wilt thou make them? Two-fold more the children of hell than thyself? Be ashamed. Blush, if thou canst blush. Hide thy face. Lay thee in the dust. Out of the deep cry unto God," etc.

In the same appeal, scathing the perverters of justice who "turn aside the poor from his right," he indicts dishonest and unrighteous attorneys in twelve counts, and says: "This is he that is called an *honest* attorney! How much honester is a pickpocket!" With fearful severity he names and arraigns different classes and various denominations, and lays open the sore of formality or open profligacy, but ministers to the most abandoned, when penitent, the oil of mercy and consolation. He deals unsparingly with drunkenness, swearing and Sabbath-breaking; with perjury and smuggling; with idleness, luxury and lewdness; with schism in the church and rebellion against the government, even to the extent of buying goods that have not paid the duty, though pressed by poverty or required by parents or husband under pain of persecution and loss of life. Such was his inflexible standard of practical righteousness adhered to in the face of mobs that broke all the doors and windows of the homes of his followers, smashed and threw out their furniture, beat, stoned and dragged their persons often to death. Such preaching in the power of the Spirit, adhered to at cost of all things, wrought mightily in the way of public reformation.

"Without intention on his part John Wesley became not only the greatest social reformer of his day, but possibly the greatest in all the history of England (*Thompson's "John Wesley as a Social Reformer"*).

Lecky, in "History of England," attributes her escape from the contagion of the wild and atheistic spirit of revolution that wrought so terribly in France and spread through Europe near the close of the century, largely to the great Wesleyan revival. "The man who did most to reform the social life of England in the last century [the eighteenth] was John Wesley" (*Ede, quoted by Thompson*).

No less an authority than Dean Farrar says: "I doubt whether many are aware of the extent to which to this day the impulse to every great work of philanthropy and social reformation has been due to his energy and insight." "His was the voice which offered hope to the despairing and welcome to the outcast."

At the beginning of the anti-slavery war in England he joined hands with its promoters by his published "Thoughts Upon Slavery." After a terrible, but true, account of it, he thus addresses ship captains: "Did you look upon them with the eyes of a tiger? When you squeezed the agonizing creatures down in the ship, or when you threw their poor mangled remains into the sea, had you no relenting?" . . . . "Then you must go on till the measure of your iniquities is full. Then will the great God deal with you as you have dealt with them, and require all their blood at your hands." Merchants—"Have no more any part in this detestable business." "Be you a man, not a wolf, a devourer of the human species!" To the owner he says: "Thy hands, thy bed, thy furniture, thy house, thy lands, are at present stained with blood." The last letter he ever wrote was to Wilberforce, that great champion of liberty, to encourage him in this conflict.

His influence in behalf of the laborer, as also against slavery, has been realized in that of his followers—the early preachers—who circulated his writings broadcast and repeated his sentiments, and labor leaders of a late day. Funeral and prison reforms, national and technical education, Sunday-schools, and Bible, tract and missionary societies, as Farrar says, "owe not a little to his initiative," while the influence of his elevated and inspiring hymns, popularized among the masses, has been of untold power in lifting the social scale.

In the first days of Methodism "drunkenness was a fashionable vice" (*Stevens*). "Nearly thirty years later Johnson said to Boswell, 'I remember when all the *decent* people in Lichfield got drunk every night, and were not thought the worse for it.'"

In 1765 Wesley's conference enacted that "tobacco and drams were not to be touched by preachers on 'any pretense,' and were to be denounced among the people."

He wrote at length, in 1769, to Mr. S. at Armagh: 1. As to his health and habits. 2. To be steadily serious. 3. Visit all you can from house to house. 4. Avoid all familiarity with women. In conversation and preaching, among many particulars, he was to inculcate: (1.) Avoid laziness. (2.) "Be cleanly. Avoid all nastiness, dirt, slovenliness, both in your person, clothes, house and all about you. Do not stink above ground." (3.) Have your clothes whole; no rents, tatters, rags. (4.) "Clean yourselves of lice." (5.) "Cure yourself and your family of the itch. (6.) Use no tobacco unless prescribed by a physician. It is an uncleanly and unwholesome self-indulgence; and the more customary it is the more resolutely should you break off from every degree of that evil custom." (7.) Use no snuff, etc. (8.) "Touch no dram. It is liquid fire. It is a sure, though slow, poison."

Considering the dates above, and the general state of society, it is evident that Mr. Wesley took very advanced ground on questions of general reform, and maintained it with bravery and strength most commendable, and without crippling, but rather aiding his character and position as a true minister of Christ. His views on dress and early rising are well known. The influence of his sermons on "Redeeming the Time," and on "The Use of Money," direct and by means of a compact and permanent organization, is beyond all estimate.

In short, a mighty social revolution took place during the period of his active ministry, and it is safe to assume that he exerted large influence in bringing it about.

Orleans, Nebraska.

The Sword and Shield.

Arm me with thy whole armor, Lord;
Support my weakness with thy might;
Gird on my thigh thy conquering sword,
And shield me in the threat'ning fight:
From faith to faith, from grace to grace,
So in thy strength shall I go on;
Till heaven and earth flee from thy face,
And glory end what grace begun.

—*John Wesley.*

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Spiritual Life

"Sir, We Would See Jesus."

Show us thy face, O Christ, that we may love thee,
For some forget and some have never seen,
But there is naught we e'er can place above thee
When once we see thee, beautiful, serene!

Show us thy face that shone of old with blessing
All up and down the ways of Galilee!
And, like thy fishers, thy dear might confessing,
We, too, for very love shall follow thee.

Show us thy face, thorn-crown-ed for our healing—
O, heart of mine, canst thou that crown forgive?
Those bleeding hands were for our pardon's sealing,
And thy heart fainted that our souls might live!

Show us thyself, Lord Christ! In loving-kindness
Above the tumult of the world between,
Show us thyself and put away our blindness:
We needs must love thee when we once have seen.

—*The Congregationalist.*

WESLEY'S PERSONAL RELIGIOUS EXPERIENCE.

BY REV. WALTER A. SELLEW, A. M.,

One of the General Superintendents of the Free Methodist Church.

In considering the religious experience of John Wesley there are a few things that should be noted.

1. The degree of light on religious experience generally diffused throughout the world at the beginning of Wesley's life was dim compared to that which now exists. We have a blaze of light now, in which the Holy Ghost has wonderfully illuminated the general intelligence, so that it is very difficult for us properly to understand how dark was the spiritual mind at that time.

2. That time was the beginning of a new era in religious experience—the era of experimental holiness. This experience seems to have been largely obscured since apostolic times, and does not seem to have been at all prominent in that great revival which began in Luther's time.

3. There was necessarily much confusion, both as to the experience of different persons and in the terms used to express them, at the opening stage of the holiness movement.

Two other facts also meet us at the beginning of Wesley's religious experience. (1) The influence of that religious training he received from his gifted and pious mother was greatly prominent in all his life. It did not make him what he was, but, under God, was a firm and lasting foundation upon which all his future experience was built. (2) He was without doubt converted when a child, as so very many children are when brought at all under religious influences. His childhood piety was so remarkable that he was admitted to the communion when he was only eight years old, and he himself records that until he was ten years old he had not sinned away that washing of the Holy Ghost which he received at baptism (*Works, Vol. I. p. 92*).

As soon, however, as he left home to attend public school he went completely away from God. He says: "Outward restraints being removed, I was almost continually guilty of outward sins which I knew to be such" (*Works, Vol. I., p. 92*). This continued for about eleven years while he was at school; and, to show how far away from God such a boy may go, it may be stated that during all this time he never had a religious friend (*Works, Vol. I., p. 93*).

At twenty-two years of age Wesley reached the crisis in his history—a pivot upon which all of his future life and activities seemed to swing—for he says of himself at this time: "I began to alter the whole form of my conversation and to set in earnest upon a new life." This remarkable change was largely brought about by reading two books—Bishop Taylor's "Holy Living and Dying" and Thomas à Kempis's "Christian's Pattern." These books opened up to him a new and wonderful view of his relation to God. He says: "I saw that simplicity of intention and purity of affection, one design in all we speak and do, one desire ruling all our tempers, are indeed the wings of the soul without which she can never ascend to God. I sought after this from that hour" (*Works, Vol. III., p. 202*). He also says of the same time: "Instantly I resolved to dedicate all my life to God—all my thoughts, and words, and actions." This was in 1725, and for two years he struggled along making good this consecration by strict outward obedience to all known duties.

There is much confusion as to the earlier stages of Wesley's religious experience, from many reasonable causes, and there is some doubt as to the exact time when he was converted, as well as when he was wholly sanctified. He certainly, however, reached a definite place in his experience when he was twenty-four years old. This was caused by his reading Law's "Serious Call" and "Christian Perfection." These books settled him in his permanent religious experience. He says: "I was convinced more than ever of the impossibility of being half a Christian, and determined to be all devoted to God, to give him all my soul, my body, and my substance" (*Works, Vol. XI., p. 352*). He also says of his experience at this very time: "The light flowed in so mightily upon my soul that everything appeared in a new view. I cried to God for help, resolved, as I had never done before, not to prolong the time of obeying him; and by my continued endeavor to keep his whole law, inward and outward, to the utmost of my power, I was persuaded that I should be accepted of him, and that I was even then in a state of salvation" (*Works, Vol. I., p. 93*).

The question now presents itself: Was Wesley saved at this time? It was eleven years after this before he received the full witness of the Spirit, and all authorities seem to agree that he was not converted until after his return from his missionary trip to Georgia. Wesley himself also seems to have furnished the foundation for this belief, for he says: "During all this time (about eleven years) I was utterly ignorant of the nature and conditions of justification, . . . and I was equally ignorant of saving faith." (*Works, Vol. VIII., p. 108*). His strongest language on this point is what he writes about his experience, May 24, 1738: "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins,—even mine, and saved me from the law of sin and death, and I then and there testified openly to all what I now first felt in my heart."

To assist in clearing this up three things should be considered:

1. Wesley's ideas of his religious condition during this eleven years changed radically in his later life. During the return voyage from Georgia he wrote as follows: "I went to America to convert the Indians, but oh, who shall convert me." In after years he added a foot note to this which says: "I am not sure of this." In writing of the same experience he also says: "Alienated as I am from the life of God, I am a child of wrath, an heir of hell." In after years he added a foot note to this also which says, "I believe not." In later years, he also added as another note, "I had even then the faith of a servant, though not of a son." Also, in a sermon preached nearly fifty years after this time, he emphatically distinguishes between the faith of a *servant* of God and that of a *son* of God and clearly states that such persons who may be serving God without the clear knowledge of sins forgiven, are not therefore of necessity children of the devil."

2. During all this time Wesley frequently, if not all the time, confused and confounded the experience of justification with that of entire santification. This is shown by his own admission as well as by the language he uses during that period. He says of his experience: "Sometimes I confounded it (justification) with sanctification, particularly when I was in Georgia" (*Works, Vol. 8, p. 108*). In 1765 he also says of himself and of his seeking God in 1725-7: "I longed to give God all my heart. This is just what I mean by perfection now. I sought it from that hour." (*Journal, May, 1765*). He also says: "By salvation I mean a restoration of the soul to its primitive health, its original purity, the renewal of our souls after the image of God in righteousness and true holiness. This implies all holy and heavenly tempers, and by consequence all holiness of conversation."

3. Wesley distrusted his feelings in estimating his religious experience. He says: "I am rarely led by impressions, but generally by reason and scripture. I see abundantly more than I feel. I want to feel more love and zeal for God" (*Works, Vol. 13, p. 62*).

From these facts it seems reasonable to conclude that Wesley's idea of justification during these eleven years was too high, and that in his consecration and his expectations of what God would do for him, he included all that is now taught as necessary in seeking sanctification; also that because of his confusion on this point, as well as on account of his striving to find the peace of God by works instead of by obedient faith, he was kept from the full witness of his acceptance with God all these years. But to say he was unsaved all these eleven years is going too far. It would be safer to say he was actually sanctified in 1738 than to say he was not converted in 1727.

With regard to his experience of entire sanctification, there are three questions which present themselves: (1) Did Wesley personally experience what he so clearly taught and so persistently urged upon others? (2) If so, when did he obtain it? (3) Did he ever publicly profess it?

1. There is no doubt about his having the personal experience of entire sanctification. His letters and all his writings breathe the essence of holiness. He was so full of it that it does not seem to be worth the room in this article to attempt to prove the fact.

2. It seems regrettable that the question as to when he experienced it cannot be answered more definitely. In 1744 he writes:

> I found such light and strength as I never remember to have had before. I saw every thought as well as every action or word just as it was rising in my heart, and whether it was right before God or tainted with pride and selfishness * * * I felt such an awe and tender sense of the presence of God as greatly confirmed me therein, so that God was before me all day long. I sought and found him in every place, and could truly say when I lay down at night, "Now I have lived a day."

It is clear from this that he professed the experience in 1744, but it is also unreasonable to suppose he did not have it before that. It would be more consistent to suppose he obtained it in 1738, when most authorities think he was justified, than to deny that he had it in 1744.

3. In 1771 he wrote:

> *Many years since I saw that without holiness no man* shall see the Lord. I began by following *after it. Ten* years later God gave me a clearer view *than I had before of* the way how to attain it, namely, by *faith in the* Son of God. I immediately declared to all, "We are saved from sin, we are made holy by faith." This I testified in private, in public, in print, and God confirmed it by a thousand witnesses (*Vol. VII., p. 38*).

Wesley's position was that of a lawyer rather than that of a witness. He could not afford to weaken his case by personal testimony. He wrote, planned and lived for the future of the holiness movement.

Jamestown, N. Y.

WESLEY AND THE DOCTRINE OF CHRISTIAN PERFECTION.

BY REV. EDWARD FREEMAN.

Among the world's great religious teachers John Wesley will ever occupy a foremost place. He taught no new doctrines, though accused of doing so; he left no profound and comprehensive system of Christian philosophy; but his teaching can be regarded as nothing less than epoch-making in the history of Christianity.

Like another Luther, he rediscovered some of the great truths of the gospel which had been buried beneath the formality and worldliness of the church; he restated them in clear and forcible language, so that they shone once more before men in all their original brightness.

It was because the truths that Wesley taught had been lost sight of so long that they seemed like new doctrines. Especially was this true of the doctrine of Christian perfection. A great outcry was raised against this; it was denounced as popish, anti-evangelical and anti-scriptural. But a more earnest and careful student of the Bible never lived than John Wesley, and from that inspired source he derived all of his doctrines. Before Wesley there had been religious teachers who saw that the scriptures command and promise perfection, just as before Luther there were reformers who saw partially the doctrine of justification by faith. But Wesley, with his able scholarship, clear logic and spiritual insight, first systematized the doctrine and stated it in clear dogmatic form.

Wesley's teaching briefly described is as follows: God in his word commands and promises perfect holiness. The holiness required, however, is not absolute perfection, of which the infinite One alone is capable; nor is it the perfection of angels, who have never sinned; it is not the perfection Adam possessed in his original state of innocence, with faculties unweakened and uncorrupted. The perfection God re-

quires of men is a perfection of moral disposition only. It is therefore not a perfection of the physical powers, which must bear the effects of the fall until the resurrection day; not a mental perfection, which precludes ignorance and mistake; not even a perfection of conduct, because conduct depends upon knowledge. Wesley taught simply a perfection of the moral being—what might be called perfect soul health, putting one into a position to act, and live, and develop, as intended by his Creator.

The favorite expression used by Wesley and the early Methodists to designate this state was "perfect love, or Christian perfection." In this perfection there are two elements—a negative and a positive. The negative is the elimination of original sin, "that infection of nature which remaineth in the regenerate;" the positive work is the fulness of love to God and man pervading the soul and controlling the life.

Wesley taught, in common with all orthodox teachers from St. Paul down, and in harmony with all the great confessions of the church, both Protestant and Catholic, that man is possessed of a sinful nature which is the dark background and corrupt source of his moral life. Wesley called this by different names, such as "the seed of sin," "the carnal mind," "the evil root," "the inward leprosy," "corruption of nature," etc.

A more absurd and groundless claim was never made than that advanced by Dr. Huntington in his book, "Sin and Holiness," that Wesley did not teach that there exists in men a sinful nature back of the will. One might as reasonably maintain that John Calvin did not teach election, or Charles Finney free will. Wesley taught in the strongest words both the fact and the sinfulness of indwelling evil. He did not call it misfortune, or infirmity, but sin. Indeed it is a question whether he did not incline toward looking upon inbred depravity as in itself involving guilt, which, however, he considered as covered by the unconditional benefits of the atonement. At any rate, he used the strongest expressions to designate it, calling it sinful and highly obnoxious to God. He taught that it must be loathed and confessed, and brought with the utmost earnestness to the blood of Christ, *which alone can cleanse the sinful hearts of those whose wills may still be inclined through justifying grace to serve God. Only* when the seed of sin, which sends up its baleful growths within, is destroyed, can one perfectly love God and his fellow-men.

Further, Wesley taught that inbred sin may be removed, and love perfected in an instant. It is this, perhaps more than anything else, that differentiates his teaching from that of other great spiritual leaders. They described the vileness and strength of depravity in as strong language as he, but they taught no remedy for the disease, as he did. They painted in words perhaps more glowing than his, the beauty of holiness, but they taught no way to make their lovely ideals practical realities. Wesley, with a deeper insight into the promises of God, and taught by the experiences of hundreds among his own people, boldly proclaimed that God wills to end sin and perfect love immediately in every Christian heart. He did not limit the great provisions of the atonement, as set forth in the Bible, but declared that they are sufficient and available for the complete and present sanctification of all believers

It has been contended that Wesley taught the gradual attainment of perfect love. It must be conceded, however, that he insisted upon the instantaneous work. "Press the instantaneous blessing," he wrote to his brother Charles shortly before his death. He related the experiences of many of his followers who had found entire sanctification a short time after their conversion, in some cases a few days only having elapsed. He said that of the great number he examined who professed perfect love, he did not find one who testified to having attained it gradually.

It may be frankly admitted that Wesley used a few expressions which seem to favor the view that entire sanctification may be obtained gradually. On examining some of these expressions, however, it appears that the gradual work he spoke of is the gradual approach to that definite point when, faith and consecration becoming complete, the instantaneous blessing is claimed and received. Thus he wrote to Hester Ann Rogers: "You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed. * * and this is done in an instant."

From this it is evident that the gradual sanctification Wesley taught is not a gradual removal of inbred sin, but an increasingly complete victory over depravity, which itself can be removed only by a sudden, mighty operation of the Holy Ghost. Wesley never taught that more and more of inbred sin is taken away until at last all of it is gone; but rather that as one advances in the Christian life and lives up to his privileges, he will more and more easily and quickly overcome the evil that still dwells within—the seed of sin—until, *through faith and prayer, the promise of complete deliverance is claimed, and the heart is instantly cleansed from the least and last remains of sin.*

Further, Wesley's comparison of sanctification with justification shows that he taught sanctification to be an instantaneous experience. He often instituted a parallel between these two great works of grace, and explicitly stated that both are received by faith in the promises of God. He writes, "I have continually testified for these five and twenty years, in private and public, that we are sanctified as well as justified by faith. And indeed the one of these great truths does exceedingly illustrate the other. Exactly as we are justified by faith so are we sanctified by faith." Again he writes to Hester Ann Rogers, "To talk of the work being gradual would be nonsense, as much as if we talked of gradual justification."

With possibly one exception, all Wesleyan theologians of any note, including Richard Watson, Clarke, Fletcher, Treffrey, Ralston, Lee and Pope, eminent biographers and historians, as Stevens and Professor Sheldon, have stated Wesley's views substantially as above presented. Further, the test of time has appeared to establish the Wesleyan doctrine. In the Calvinistic bodies, which bitterly opposed Wesley's teaching in his day, there have arisen prominent preachers who have approximated in their teaching to the doctrine he taught. Differing in phraseology somewhat, their teaching comes very near to the Wesleyan tenet of entire sanctification. It should be remembered that Wesley was only a man with a finite and limited intelligence. His interpretation of scripture is not inspired, and not necessarily final. His teaching may not be in every detail the exact and unalterable truth, but in its great outlines his doctrine is, as the writer believes, in perfect accord with the scriptures, and will, therefore, stand throughout the ages to come.

The doctrine of Christian perfection is accepted more widely to-day, perhaps, than ever before. It furnishes no evidence of falling into desuetude. It has been one of the greatest sources of power the church has ever had; it has made the most zealous workers, produced the saintliest characters, and brought upon God's people the mightiest baptisms of the Holy Ghost. Who can doubt that if this great truth should be heartily accepted by all who profess to be followers of Wesley and the experience of perfect love made the great object of their religious life, it would bring to the church more glorious displays of pentecostal power than it has ever known, and usher in the full glory of the millennial kingdom of our Lord?

Woodlawn, New York.

Personals

THE REV. JOHN HARVEY, pastor of our First church, Chicago, has been confined to his bed with illness the past week.

THE REV. W. B. OLMSTEAD, editor of our Sunday-school literature, has been suffering from an attack of acute bronchitis with congestion of one lung for a number of days. He was able to be at his desk again Monday.

MRS. MARGARET WEBB, wife of Porter J. Webb of Boyden, Iowa, passed to the better life from the residence of her son, the Rev. J. K. Webb of Riceville, Iowa, Tuesday morning, April 28.

MR. EZRA WHITTON, a worthy and reliable student of Greenville College, will meet all trains during general conference to transfer delegates' baggage to their respective places. All will have their baggage safely and promptly cared for by employing Brother Whitton.

THE REV. G. W. GRIFFITH was elected ministerial delegate to the forthcoming general conference, and the Rev. M. L. Winegarden ministerial reserve, at the recent session of the California annual conference; and Mr. H. L. Kibby was at the same time elected lay delegate and Mrs. G. W. Griffith as lay reserve.

MISS ELLA MINOR, the account of whose accidental burning to death we reprinted from the *Greenville* (Illinois) *Advocate* two weeks ago, was not, as that account said, a resident of Deer Park, Alabama, but of DeSoto, Mississippi, where the family have lived the past seven years. We were misled by the paper from which we quoted.

THE REV'S. D. J. SANTMIER and J. W. Tamblyn of the New York conference, T. J. Wendell of the Illinois conference, and several laymen from various parts of the work contributed articles for this number of the paper, which were necessarily crowded out because of our specially solicited articles occupying all the space. We thank the contributors for them and may be able to use them later.

BROTHER OTTO KRANZ of Youngsville, Pennsylvania, whom we referred to last week as having brought his little daughter Belle to Chicago to be operated on by Dr. Lorenz for the cure of deformed feet and ankles, reports that Dr. Lorenz being absent the operation was performed by Dr. Mueller, assistant to Dr. Lorenz, at St. Luke's hospital, and is regarded as having been very successful. Both feet were straightened and placed in casts. The casts will be removed in four months, when the cure is expected to have become complete and permanent.

THE REV. J. D. MAGAN has so far recovered from his late illness and from the effects of the surgical operation to which he submitted while in the hospital that he was able to fill his own appointments at the Humboldt Park church Sunday, May 10. This was the first time he had preached since January 21st. He suffered considerably some days ago from an attack of *la grippe*, but has recovered therefrom, and now feels that he is entirely well.

THE REV. J. H. FLOWER wrote us on the 14th instant saying that Mrs. Flower, who recently went to the hospital for surgical treatment, was then doing as well as could be expected. He also reported continued prosperity in his St. Louis work and plans for a tabernacle campaign in the city following general conference. He would like his friends to note that his address is changed from 104 South Ewing avenue to 3111 Sheridan avenue.

Brevities

WE ARE much pleased with the quality of the articles contributed to our Wesley memorial number, and hereby cordially thank all the writers for their valuable service without which its production would have been impossible. We also regret exceedingly that we have had in any degree to abridge any of the articles; and yet as nearly all were extended considerably beyond the limit allowed, we have had to make eliminations from most of them in order to avoid throwing out some altogether. In our opinion, however, none of them have been impaired and some of them have been improved by the eliminations made. *At all events what we have done we have done in this direction, and, if any of our good brethren have a grievance against us for the liberties we have taken, we can only submit to any chastisement they may think best to give us hoping then to have their pardon.*

We are receiving numerous inquires as to the best route to Greenville, Illinois, from Chicago, and also as to rates. To all interested we would say the Rev. T. B. Arnold, railroad secretary of the general conference, will publish a full announcement regarding train service in our next number. In the meantime we would inform those who are anxious about the matter that the best connection can be made from Chicago via the Illinois Central road, on train leaving 12th street station at 10 o'clock a. m. and arriving in Greenville at about 5:20 p. m. The regular fare one way is $6.75; clergy rate (Western permit to Effingham and Central permit from Effingham) $3.75. Full fare tickets should be purchased through to Greenville, as the cost will be increased by purchasing to Effingham and then ticketing again from there. Clergy tickets, however, can be purchased only as far as Effingham, on the Western Association permit. From Effingham they must be purchased on the Central Association permit.

WE HEREBY make grateful acknowledgment to the *Northwestern Christian Advocate* for the courtesy by which we are able to present our readers with the excellent half-tone engraving of Mr. Wesley appearing at the head of the picture on the first page of the cover; to the Methodist Book Concern of New York for the electro from which the cut representing the Death-bed of Wesley, page 16, was printed; to the Rev. J. W. Tamblyn of the New York conference, for having sent us the photograph of Wesley's chapel and residence, from which the main part of our picture on page one of cover was produced, and also the picture from which the cut representing Wesley and his two friends (page 11) was made, the latter being of peculiar interest as illustrating by comparison Wesley's diminutive stature; and to Miss Rosina W. Trenkle of Kane, Pa., for having sent us a large and beautiful collection of wash drawings from which we derived helpful suggestions as to illustrating our Wesley memorial number.

THE STUDENTS of Greenville College have issued an illustrated annual called *The Okaw*, after the Okaw river which flows a few miles distant from the college. In this annual they have written up in prose and verse, in lighter and in more serious vein, and profusely and beautifully illustrated, all the varied and ever varying phases of Greenville College life. The volume, which is advertised elsewhere in this number of the FREE METHODIST, containes 72 pages, 25 full page half-tone engravings, representing 100 views of buildings, rooms, faculty, graduates, students, etc. and 30 pages of reading matter, and other interesting contents. It is an artistic production throughout, and is beautifully bound in heavy black paper with cover embossed in black and gold. We have no doubt that all former students will be pleased to procure a copy, and we are sure it will be highly entertaining for all who are interested in Greenville College, and to young people in particular. It should be noted that this is entirely different from the college catalog, and in no sense takes its place or gives particular information regarding courses of study, conditions of entrance, expenses, etc. *The Okaw* is wholly a students' production, the college authorities having no responsibility for its publication or circulation. The students desire your patronage in helping to circulate this their first production of the kind. Price, 40 cents per copy, postpaid. Order from A. H. Joy, Greenville, Illinois.

The Clerical Ideal

WESLEY AS A PREACHER.

BY REV. A. L. WHITCOMB, M. S.

It is a fact, majestic as the law of God, that all great movements in the world's history good or evil can be traced to some individual. Jeroboam, more than any other king of Israel, was the author of Israel's apostasy. Voltaire, more than any other Frenchman, made the Revolution a possibility. It was Moses more than any other man that gave form to Israel's jurisprudence. It was David more than any other that gave form to ancient Psalmody. Was the idea of "world conquest" born in the heart of a Macedonian Alexander? The idea of the "world's spiritual conquest" sprang up in the heart of the Jewish Paul. If Martin Luther is to be given chief credit for the German Reformation, should not like credit be given John Wesley for the Anglo-Saxon revival of the eighteenth century?

It has been said, "There were three great centuries of the Wesleyan movement—the sixteenth, seventeenth and the eighteenth—and the three great characters of those mighty epochs were Luther, Cranmer, and Wesley. The reformations of these three men are parts of one great whole."

Did Luther protest against indulgences and ecclesiastical usurpations? Wesley protested against antinomianism and *sin* as the greatest of usurpations. Did Cranmer seek to make the English church Protestant? Wesley sought to make that church spiritual. Did Cranmer seek to reform the clergy? Wesley succeeded to a remarkable degree in regenerating the masses.

As the personal characteristics of a man have much to do with his career, a few points regarding Mr. Wesley's personality will be in place. He was about five feet five and one-half inches in height. His average weight during most of his adult life was only 120 pounds. Dr. Rennicott described him as being "neither tall nor fat, while his black hair, quite smooth, and parted exactly, added to a peculiar composure in his countenance showed him to be an uncommon man." Although Mr. Wesley was small in size, his step was firm, and his appearance, till within a few years of his death, was vigorous and muscular. A contemporary writes:

> His face, for an old man, was one of the finest we have seen—a clear smooth forehead, an aquiline nose, an eye the brightest and most piercing that can be conceived. Few have seen him without being struck with his appearance. In his countenance and demeanor there was a cheerfulness mingled with gravity, a sprightliness accompanied with every mark of serene tranquility.

In dress Mr. Wesley was a pattern of simplicity, while an air of neatness and perfect cleanliness "was diffused over his whole person." A quiet dignity of manner never forsook him.

The spirit of cheerfulness was ever with him. He was not rough in nature, like Luther; nor unsocial, like Calvin; but possessed of a kindness of heart and a geniality of manner that made him a welcome guest. Says Alexander Knox, a contemporary.

> Very lately I had opportunity, for some days together, of observing Mr. Wesley with attention. I endeavored to consider him not so much with the eye of a friend, as with the impartiality of a philosopher, and I must declare, every hour I spent in his company afforded me fresh reasons for esteem and veneration. So fine an old man I never saw. . . .In him I saw, how happily the most finished courtesy may be blended with the most perfect piety. In his conversation we might be at a loss whether to admire most, his fine classical taste, his extensive knowledge of men and things, or his overflowing goodness of heart.

As near as can be determined his voice was clear and distinct, and also exceedingly strong. Dr. Tyerman claims that it was not loud, but his statement can hardly be sustained. Dr. J. M. Buckley holds that his voice was a "noble baritone," clear and strong. This position is supported by the fact, as his Journal records, that he could easily make twenty thousand persons hear him in the open air.

Some one has said that John Wesley's life and ministry were a commentary on the essential qualifications of a holy minister. Behold him as he moves among his fellow-men—a graduate of Oxford University, once "Fellow" of Lincoln College, possessed of a remarkable mind and of profound scholarship, yet a man of quiet dignity, of chaste conversation, with not a sign of aught save the most humble spirit in his entire deportment, with an elevation of character and of bearing visible to all, which gave him a wonderful power of command, however quiet his words or gentle his manner.

In the pulpit or before an audience Wesley appeared in the attire of an English clergyman of one hundred and seventy years ago. His manner was quiet, refined and dignified. He began his discourses in a calm, easy and conversational spirit. He was handicapped by no lines of "written preparation and verbal recollection," but spoke out of the fulness of his heart. A "spirit of authority," inherited from both his father and his mother, pervaded everything he said.

Soon his entire spirit seemed to be lifted into the mount of vision: an air of prophetic dignity and power came over him. Men were impressed that before them stood a divine messenger—a man possessed with the spirit of the "old prophets," exalted in vision and spiritual authority, until his words flashed and burned like the utterances of an ancient seer. With a calm and yet an intense vigor he would denounce sin and would turn the light of Holy Writ with a searching clearness and fidelity upon the consciences of his hearers, and then entreat them with passionate vehemence to turn to Christ and live.

The effect was indescribable. Hardened sinners would laugh or tremble, while the penitent wept and often cried aloud for mercy. At times his words went with such sudden and startling effect that "cries, shrieks, sudden fits, cases of fainting and insensibility" would occur. "Men and women dropped down as dead, as if struck by a stone from a catapult, or a ball from a cannon." Above the shrieks of the convicted and the cries of the penitent was still heard the voice of the preacher warning men to flee from the wrath to come. Soon shouts of joy would be heard, the character of the meeting would change, and with

JOHN WESLEY.
At the Age of Thirty-nine.

rapture the new-born souls would tell of their new-found treasures. His sermon ended, immediately this Christlike shepherd and fearless prophet hastens on to other fields where similar scenes occur.

The foregoing is a brief description of daily experiences in the life of Mr. Wesley, to which should be added occasional scenes of persecution, hardship and abuse in his early life, and of blessing and honor from all in his last days, for upwards of fifty years. During this period he preached 40,000 sermons and traveled 250,000 miles, and that before railroads and steamboats were known. No wonder his brother Samuel, anxious lest he should kill himself, wrote to Charles about him a letter in rhyme, in which these words appear:

> "One or two questions more before I end
> That which concerns a brother and a friend:
> Does John seem bound beyond his strength to go,
> To his frail carcass literally a foe?
> Lavish of health, as if in haste to die
> And shorten time to insure eternity?"

But Mr. Wesley outlived all the contemporaries of his early life, and continued his daily preaching and travels for upwards of half a century. "His zeal," said a contemporary, "was not a transient blaze, but a steady and constant flame." "In him," said another, "zeal and prudence were perfectly blended." This can be said of but few men.

In the *Wesleyan Methodist Magazine* for December, 1847, may be found a paper from the pen of the saintly Thomas Jackson, in which that author says:

> Mr. Wesley possessed all the essential requisites of a great preacher, and in nothing was he inferior to his eminent friend and contemporary, except in voice and manner. In respect to matter, language and arrangement, his sermons were vastly superior to those of Mr. Whitefield.

Whitefield was an impassioned orator. Wesley addressed himself to the reason of his hearers, but with irresistible effect. Often as he preached, "God bowed the heavens and came down . . . . and the mountains flowed down at his presence." As one has well said, "Wesley was not a dramatic preacher, like Whitefield, but whereas Whitefield, powerful preacher as he was, was yet more popular than powerful, Wesley, popular preacher as he was, was yet more powerful in comparison with his fellows than he was popular." "In his more intense utterances logic and passion were fused into a white heat of mingled argument, denunciation and appeal that was often overwhelming in its effects."

It was under Mr. Wesley's preaching that the extraordinary demonstrations occurred of thousands falling to the ground overwhelmed by the power of God. Christ was the central theme in all his discourses; and in method he was strictly evangelistic, so much so that he has been called the "evangelist preëminent." A recent writer has said, "A greater poet may arise than Homer or Milton, a greater theologian than Calvin, a greater philosopher than Bacon, a greater dramatist than any of ancient or modern fame, but a more distinguished evangelist than John Wesley, never."

As a minister his labors were unparalleled, and such as nothing could have held him to but the strongest convictions and a burning passion for the souls of men. If a man's work is the measure of the man, Wesley must be measured by the marvelous influences of all pure Methodism, which for nearly two centuries has made for righteousness. Longfellow once wrote:

> "When a great man dies,
> For years beyond our ken
> The light he leaves behind him lies
> Upon the paths of men."

So Wesley "being dead yet speaketh," and the good he hath done "lives after him." The results of his influence and work can never be measured in time. It will include white-robed millions from every clime, of whom it may be said,—

> "Ten thousand times ten-thousand,
> In sparkling raiment bright;
> The armies of the ransomed saints,
> Throng up the steeps of light."

And then in the eternal beyond, when the white-robed choir raise the coronation hymn, millions upon millions of the sons and daughters of John Wesley in glorification of the Christ he preached unto them as a Redeemer from all sin, will take up the rapturous strain: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion, forever and ever. Amen."

Evanston, Illinois.

WESLEY AS SCHOLAR AND AUTHOR.

BY REV. JOHN LA DUE, A. B.

Professor of Hebrew and Historical Theology in Greenville College.

By his thirteen years at Oxford University, as student and instructor, preceded by his studies at the Charter House school, and at home, Wesley laid the foundations of a broad and uncommonly thorough scholarship, and upon those foundations he continued to build to the close of his life.

On his way to America he studied German, and in Georgia he studied Spanish and Italian, acquiring a knowledge of these languages that he might work among foreigners, and also for the sake of the writings of holy men in those tongues.

During the earlier years of his itineracy he read in the saddle, and when, later on, a carriage was provided for him, Telford says, "He spent ten hours a day as much alone as if he had been in a wilderness, and always had a store of books with him." Tyerman, I think, says he made considerable use of the books he came across, during his travels, in the libraries of his friends. We also find a list of books provided at the study rooms of the Methodist churches in the chief centers of his work, we see him buying books, and find him in the great Bodleian Library.

His reading and study, like all the rest of his life, were carefully and exactly planned, so as to accomplish the best results, one significant rule being to read only the very best book or books obtainable on any subject in hand, and to so pursue that subject that each book read should continue and supplement the book preceding. His Journals show the lively interest he took in worthy literature throughout his entire life, and his brief reviews are thoroughly interesting, whether one always agrees with them or not.

All branches of learning seem to have interested him—Latin and Greek literature, both classical and patriotic, Hebrew, Arabic, German, French, Spanish, Italian, rhetoric, oratory, music, poetry, art, architecture, landscape gardening, philosophy, history, science, medicine, invention, reforms, and the affairs of society, church and state, together with a peculiar curiosity in regard to cases of apparent demon-possession and accounts of supernatural manifestations, whether seemingly satanic or otherwise. It will thus be seen that his interest extended to the full bounds of human limitations and was even curious, as far as was lawful, to penetrate beyond the vail.

He seems to have had an odd personal aversion to

higher mathematics, claiming, if I understand him correctly, that the study of them inclined him toward skepticism, though on what grounds I cannot perceive. Stevens, I think, records one peculiar circumstance concerning his books. There was found among them a set of Shakespeare's works quite fully annotated in Wesley's own hand, but the Methodist minister who discovered them evidently looked upon them as sacrilegious and consigned them to destruction.

Some of his educational criticisims are suggestive. He severely questioned the propriety of having young men, almost boys, at the university, wade through the almost inconceivable filth of the unexpurgated classical texts, reminding one in this of some of St. Augustine's burning remarks. He also held, somewhat as Milton, that the methods of instruction at the university were then so poor in some things that one could learn more by himself in a few months of naturally conducted private study than in years of efforts on the same lines at the school.

As a writer he was remarkably simple, clear and strong, and even on paper he treats of so many things so interestingly, especially in his Journals, that it is easy to understand how the prince of conversationalists, Samuel Johnson, exclaimed of the living Wesley, that he would liked to have kept on conversing with him all night.

Richard Watson says that Mr. Wesley published an edition of his own works in 1771 in thirty-two volumes, duodecimo, and in addition he also published upwards of a hundred and twenty different works, mostly abridged from other authors. These compilations were on a great variety of subjects. He has been called the originator of the modern editions of valuable books in simple, cheap form for the common people.

Perhaps his strongest natural passion was the love of learning, and he seems to have quite clearly perceived that if he had married Miss Hopkey in Georgia, or if Mrs. Vazeille had made his home a place of happiness instead of a purgatory, he might have settled down to a life of learned leisure. God called him to a higher sphere, and he was faithful to the call.

He did not resign his Fellowship at Oxford University *until 1751, although he had obtained continuous renewals of leave of absence every six months since November, 1739. On returning from Georgia, in 1738, he had intended withdrawing again into the* congenial seclusion and employments of the University, but calls to preach came from every quarter, he soon entered into the experience of conscious divine acceptance, and he found himself in the work, from which he never turned aside.

Remarks in his sermons show that he saw how the love of learning, when not subordinated to and directed by the love of God and man, as certainly becomes a carnal lust as enslavement to appetite, the love of display, the greed for gain and the passion for worldly power and honor. He says that when he resolutely set himself to live wholly for God he gave up some of his literary ambitions, especially a desire of making some show in the languages and philosophy. As a means to holy ends, and as an instrument for spiritual, unselfish service, he laid strong emphasis upon learning, but as a form of self-indulgence he classes it as one aspect of St. John's trinity of worldly lusts.

Perhaps no man has ever spoken stronger words against mental indolence and neglect of educational opportunities than John Wesley. And what he prescribed that he practiced. To the last he took an active, cheerful interest in everything good. He loved the Lord his God with all his *mind*, as well as with all his soul and strength.

Greenville, Illinois.

WESLEY AND ECCLESIASTICAL OPPOSITION.

BY REV. C. W. WINCHESTER, D. D.

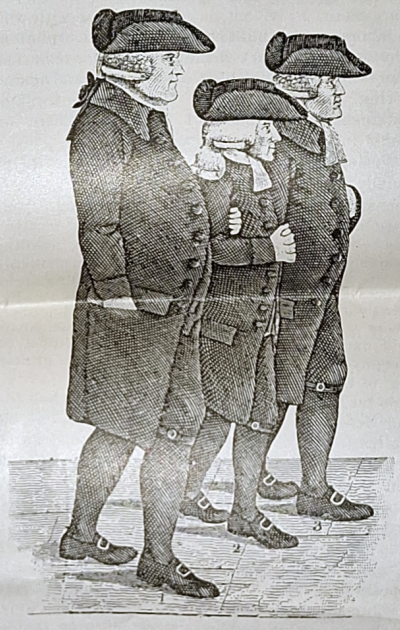
An Evangelist of the Methodist Episcopal Church.

Measured by what God accomplished through him for the spread of the kingdom of Jesus Christ, John Wesley was the greatest man the world has seen since the martyrdom of Paul. No man ever achieved great things except against great opposition. This is a truism which needs no word of proof.

Every great reformer, every chief captain in the army of the Lord, has had strong opposition, has suffered bitter persecution; and the strongest opposition, the bitterest persecution, has always come from the so-called church. The ecclesiastical "machine" has always and everywhere been against reform and true advancement. The Jewish church murdered the prophets who foretold the coming of the Messiah. When at last the long longed-for Christ came to bring deliverance to his people, "his own received him not," and the church demanded his blood, though the world, in the person of the Roman governor, pleaded for his life and said, "I find no fault in him." Paul's persecutions came from the same source as his divine Master's. Everywhere he went the church withstood and tried to kill him; or, if the Gentiles rose up to oppose him, it was because representatives of the "one true church of God" were able to inflame the mob with their well-invented lies. It is true that an outside sinner sent the apostle to execution, but it is well known that the power behind the throne when Paul's death-warrant was signed was the empress, who was a member of the Jewish church, with the ecclesiastical machine behind her.

If it be said that pagan Rome persecuted the post-apostolic Christians with bloody violence, the ready answer is: Yes, but ecclesiastical Rome—the church of the popes—shed ten times as much Christian blood in later days. The Holy Inquisition, the most infernal institution this side of hell, was a part of the church machine.

The attitude of the Church of England toward the most illustrious priest and member she ever had was that of the most bitter opposition. Many individual members of the church were his ardent friends and efficient helpers. But the church machine was against him from the beginning to the end. Not long since the Church of England placed on the wall of her most famous house of worship a stone picture of John Wesley preaching on his father's *grave*. But why did



1. James Hamilton, M.D
2. Rev. John Wesley, M.A. 3. Rev. Joseph Cole.
As seen walking in Edinburgh, 1790.

he not preach in his father's *pulpit?* Because that same Church of England said to him, "You are not fit to minister in my holy places."

Opposition to Wesley began at Oxford, when he was leader of that organization which was nicknamed "The Holy Club." A church paper at Oxford published the most absurd lies against Wesley and his companions, saying of them, along with scores of other equally silly slanders, "They practice everything contrary to the judgment of other persons, and allow none to have any religion but those of their own sect, which is the farthest from it." Early in his career all the pulpits of the Established Church were closed against Wesley, although he was a fully ordained minister, of the ripest learning and of the most irreproachable character! Here can be seen how the Almighty makes the wrath of man to praise him. Had not Wesley been shut out of the churches, Methodism might not have been. Wesley could not help preaching somewhere. Forbidden by the church which had ordained him to preach in her consecrated temples, he preached in streets and cottages and fields, and at the mouth of coal pits, to hundreds of thousands who would not go to church. Those thousands were gloriously converted, and became winners of thousands of other souls; and so Methodism was, and is.

After the death of his father, Wesley was invited to take the vacant rectorship of the Epworth church. He accepted the call. Had he been installed, he might have buried himself in that obscure place, and Methodism would not have been. But, thanks be to God, the devil in ignorant malice inspired the church authorities to say: "Such a fanatic shall not be rector of Epworth;" and so Methodism is. Ecclesiastical persecution drove Wesley from place to place, preaching the word. Everywhere he preached souls came into the light of God. So Methodism—which means pure Christianity—spread all over England and the world. By shutting that "pestilent fellow" out of the churches the Church scattered the pestilence broadcast. If she had left him alone, the pestilent doctrines of justification by faith alone, and the witness of the Spirit, and instantaneous sanctification after justification might have relapsed into the sleep of the Dark Ages. Ecclesiastical opposition was the foster mother of Methodism.

The biographies of Wesley abound with stories of the persecutions to which he and his followers were subjected in all the cities and rural districts of the British Isles. It would be a work of great difficulty to catalog all the indignities that were put upon them. Almost all kinds of physical violence short of death were used against this pattern of meekness and love, and against his spiritual children. Thousands on thousands of the most wicked and degraded men and women were converted and transformed into saints under the preaching of this greatest of itinerants and true successor of the apostles; and yet his own church could not endure him. If he had been an incarnate devil, she could not have hated and vilified him more than she did. Why? Because he denounced her? He never did. Because he drew the people away from her? No. He did the opposite of that. Down to the end he insisted that his followers should go to the Church for baptism and the Lord's Supper; that they should consider themselves members of the Church of England; that they should call their places of worship chapels, and not churches; and that their preaching services should not be held at the hours appointed for worship at the churches. He never left the Established Church. He never organized his followers in Great Britain into a church. And yet the church opposed and hated and persecuted him. Why? For the simple reason that *the darkness hates the light. He preached holiness in the hearing of an unholy and worldly church; and so she stopped her ears and hurled the vilest epithets at his head. The Church of England in the eighteenth* century was an owl sitting on a rotten stump in a tangled forest. Wesley was a torch-bearer, cutting his way through the woods. The gray bird of midnight did not like the light. So she hooted bad names at him and then flew at him and tried to scratch out his eyes.

In the first half of Wesley's itinerating he and his helpers and followers were assailed by mobs almost everywhere. In the vast majority of instances the mobs were incited to their brutal work by the priests of the Church of England; and in cases unnumbered, priests went from the pulpit, where they had denounced Wesley as a "deceiver," a "babbler," an "insolent pretender," a "novice in divinity" and an "indecent reflector on the clergy," to lead the dregs of society, whom they had never tried to save and cleanse, in hurling rotten eggs, and mud, and dead cats, and stones, and streams of water from fire-engines at the men and women whose only crime was that they loved God with all their heart and their neighbor as themselves. The ecclesiastical and civil authorities of England either led the mobs which assailed Wesley or turned their backs and looked the other way.

During all those years the press and pulpit of Great Britain teemed with the vilest and most abusive denunciations of Wesley and his work. If bad words could kill, he might have died a thousand deaths. If a Church of England rector, or vicar, or curate, lacked for a theme for a sermon, he would turn his pulpit into a battery of billingsgate against the scholar-saint and brightest ornament of his degenerate church. The surest way to win the smiles of his bishop and advancement to higher ecclesiastical honors was for a "priest of God" to invent some new lie or coin some new epithet to shoot at the head of John Wesley.

But that holy man moved right on as though nothing were happening but a mighty growth of the kingdom of God. The latter part of his life was comparatively free from ecclesiastical opposition. But the church never repented of her persecutions, and never, while he lived, ceased to gnash her teeth at him and his. When his people were clamoring for the sacraments to be celebrated in their chapels, and were threatening to abandon their heartless step-mother, he vainly besought the Church of England to give the Methodists ordained pastors to feed the so great flock of Christ.

Why do modern Methodists suffer so little opposition? Because the world has changed? Perhaps. Because the other denominations have been transformed in doctrine and in life? Perhaps. But that is *not quite all!* If every Methodist preacher would preach the very same doctrines that Wesley preached, and every Methodist would live just as Wesley taught his people to live, what would happen? Let us all make the experiment, and see.

Kenmore, N. Y.

Co-Workers

WESLEY AND HIS CHIEF CLERICAL HELPERS.

BY REV. WILBUR N. COFFEE.

Of John Wesley, the founder of the world-wide religious movement called Methodism, it may be said that, in the providence of God, he had the honor of having accomplished more for the Christian church

CHARLES WESLEY.
An English Clergyman, and the Famous Hymn-writer of Methodism.

than any other man of modern times. It may with much propriety be said of him, as it was of the herald who proclaimed the introduction of Christianity, "There was a man sent from God whose name was John." John Wesley's commission was, by the aid of his helpers, to awaken from lethargy and to arouse to action a dormant people who had been baptized in the name of Christianity; to organize into a coherent mass the various dissenting elements of the Established Church; to systematize Christianity; to revive the work of God by bringing to light again the long-neglected doctrine of experimental and practical holiness; and to render permanent the work of the Reformation so successfully carried on by Luther in the sixteenth century. Luther's great work was the individualizing of Christianity. He seemed ordained of heaven to wrench from the hand of an all-dominating usurper the high privilege and sacred right of universal man to worship God according to the dictates of his own conscience. Wesley's work was to reduce to method the teaching and practice of Christian principles, thus calling attention to the spiritual privileges of the gospel age, quickening the moral pulse, and stimulating to activity the energies of the church of Jesus Christ, and also, through the church in turn, awaking the careless and indifferent and bidding them to "flee from the wrath to come." The sleep into which the world everywhere seemed to be falling was the sleep of death.

It would seem that the great Master has made the religious world a sort of antitype of material creation. We have a solar system, the great luminary of which sheds its life-giving rays upon all the globe. In this system there are brilliant constellations of stars of greater or lesser magnitude which reflect the light of their common center. These exert an influence upon the creation around them, essentially efficacious in the designs of an intelligent Creator. So in the religious world: we have the great Luminary, the "Sun of Righteousness," who said, "I am the Light of the World." We have also the disciples, of whom he said, "Ye are the light of the world," and these bright constellations of the spiritual heavens reflecting the gracious light of the "Sun of Righteousness" and casting a hallowed influence upon the "world of sinners lost." How much we owe to the influence of material constellations upon tides and winds we may understand better when our concepts of creation are enlarged. How much we owe to the influence of spiritual constellations upon religious tides and winds is in part comprehended already by the spiritually-minded.

Methodism was to be favored with perhaps the brightest constellation of intellectual and spiritual stars of any department of the New Testament church since apostolic times. John and Charles Wesley, Whitefield, Fletcher, Coke, Asbury, Benson, Clarke, *et al*—what a group! For character, qualification and efficiency this company of clerics has not been surpassed in the annals of the church. They were also admirably adapted to each other, as well as to the work itself. Wesley himself was the son of a minister of the Church of England, and thus early became acquainted with the inner life of the gospel ministry.

The pious care of a godly mother gave him that high degree of reverence for his Creator, and that solicitous regard for humanity which so happily corresponded to the call of God, in later years, to his specific life work. A regular graduate of Oxford, he was equipped for the polemic discussion, incident to the recovery of long-buried truth. He was prepared to examine the diffuse rays of learning as exhibited in various systems of thought; to cull that which could be applied to the enforcement of scripture truth; and to guide the less learned safely through the labyrinths of sophistry and those perplexing conclusions so often based upon half-truths. Endowed with a strong constitution, he could endure fatigue, exposure and the inclemencies of weather encountered in the course of his itineraries. Possessed of a sweet spirit he could successfully face opponents, contend with disputants, or preach in the presence of mobs. Reading in his commission that "no man goeth a warfare at his own charges," he leaned upon the "everlasting arms," and found constant support. Possessed of exemplary benevolence, he gave away about all that he received, thus, though "poor making many rich," even in a pecuniary sense. Provident, he cared for those with whom he labored, and so built churches, homes, hospitals and schools. A summary of the labors of this remarkable man is at once astonishing, discouraging and again inspiring, to ordinary men. It makes me think of a statement in the book of Genesis: "There were giants in the earth in those days."

Wesley's biographer says of him "that he traveled usually four thousand five hundred miles a year—on horseback down to nearly his seventieth year—preaching two, three and sometimes four sermons a day, commencing at five o'clock in the morning." Scarcely a department of literary or scientific inquiry escaped his attention." His works, including abridgments and translations, amount to about two hundred volumes. These comprise treatises on almost every subject of divinity, on poetry, music, history and natural, moral, metaphysical and political philosophy. Prodigious, truly! Such was the principal star of this constellation.

So far in the history of the world we have had *faith* and *defenders* of the faith. This title has been aspired to by some of earth's great ones. It belongs to heaven's notables. History has accorded the relation to the church described by this title to John William de la Fletchere as associated with Methodism. Arminianism, as taught by Wesley, was by its enemies interpreted as being in opposition to good works; or, more strictly speaking, to all works. Fletcher appears in defense of Wesleyanic teaching in a series of volumes called "Checks to Antinomianism," opportunely supporting Wesley and establishing the doctrines of Methodism. Highly educated, soundly converted, entirely sanctified, this man shines in the firmament of orthodoxy not only as a defender but also as a brilliant example of the faith. It is said of him that "he walked on the margin of the heavenly land, and its pure light and fragrant air seemed to flow out upon his pathway continually;" that "we search in vain through the records of saintly lives for a human example of a more divine life, a more blessed walk with God in the pilgrimage of our suffering mortality" (*Stevens' History of Methodism*).

The next most important character, perhaps, was George Whitefield, the world renowned "Mercurius" of Methodism. The Reformation developed under Calvin a distinct school of theology, which embraced a large class, and which claimed adherents in most parts of the religious world; and though Arminians were unable to work in conjunction with them, because of variance in doctrine, God was not disposed evidently to leave the Calvinistic world in eternal slumber. Hence this wonderful orator was "fore-ordained" of God that he, by his eloquence, might give to this department of Christendom an "irresistible call." This was the man of matchless oratory. It might be said that Wesley drew his thousands, but Whitefield his tens of thousands. He charmed by long-continued flights of magnificent eloquence the Old and the New World. He was cosmopolitan and indefatigable in labors. Wesley and Whitefield were compelled, because of doctrinal divergence, to part ways in the field of labor, but were always friends and recognized in each other the endowments made by their Creator, adapting them to their respective departments.

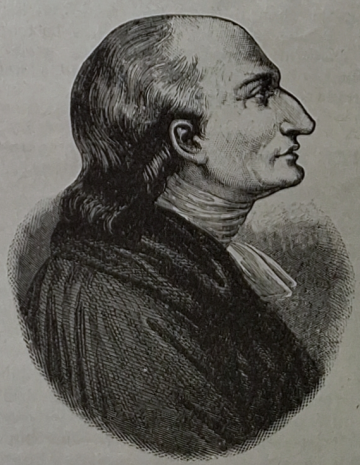
Another one of this distinguished group was Thomas Coke, LL. D., who might be called the great little man of Methodism. He was a minister of the Established Church, but, though talented and learned, he was chimed out of his church on account of his Methodistic views. Competent from a directive and executive standpoint he became Wesley's indispensable coadjutor in the administration of the affairs of Methodism. Wesley calls him his "right arm." It is said of him that his stature was low, his voice feminine, but his soul was as vast as ever dwelt in human frame (*Stevens*). The missionary spirit took such complete possession of him that he was denominated the "foreign minister" of Methodism. In 1784 he was ordained bishop of the societies in America. He should have been made bishop at large. History tells us that "he crossed the Atlantic eighteen times at his own expense," that "he founded missions in the West Indies, and at seventy years of age went to the expense of thirty thousand dollars, personally, and fitted a voyage to the East Indies, and died on the way, in the harness, and working to the last. Talented, educated, consecrated, competent, indomitable, successful, he was one of the brightest of the group.

In 1767 Francis Asbury was admitted to the Methodist traveling connection. He became the chief founder of Methodism in America. He entered the ministry at seventeen years of age, sailed for America at twenty-six, was ordained bishop at thirty-nine, built up the work from fifteen thousand to two hunred and eleven thousand, and ordained above four thousand ministers. In administrative ability he has been compared to Cæsar and others of earth's greatest potentates. History holds him as the principal figure of American Methodism.

The administration of the church requires a superintendency. Its doctrines however require commentators. The God who provides beforehand for emergencies to come provided amply for the needs of the Methodist societies. Joseph Benson and Adam Clarke, were the men of opportunity. Their commentaries are of about equal authority, and have been accepted by Methodism as the depositories of its essential doctrines. The former, head-master at Trevecca under Fletcher, pamphleteer, biographer, editor of the Church Magazine; the latter one of earth's linguistic prodigies, a lasting example of ministerial diligence, application, improvement, helpfulness and success.

The hymnology of a church movement contributes largely to its general development. The psalmody of the Jewish church bound by sacred and tender ties elements which, but for that, would have grown diverse. It charges the memory, enlists the affections and inspires to activity those who come under its charm. Pre-eminent in this department stands Charles Wesley, the greatet hymnologist of this or any age. The sacred sentiment, the holy fire, the deep pathos, the sublime altitudes, the loyalty and burning zeal of his productions, and the appropriate music to which they are set, have bound in one homogeneous mass Methodism universal for a century and a half. He stands with David in the Church Militant, as a "sweet singer in Israel," and with him will probably lead the celestial choir when redemption's hosts join in the song of Moses and the Lamb.

What an association of co-laborers! What was Wesley's attitude to them? That of a loving leader. Imperial perhaps to some degree, but not selfishly so. Solicitous for the success of Christ's kingdom, he did not suppress the talents of those under him, but on the contrary, encouraged their development. He was not jealous of the advancement of his associates, but admired them.



THE REV. JOHN FLETCHER, VICAR OF MADELY.
"Wesley' Dsesignated Successor," Eminent Scholar, Preacher, Author, Saint.

How did he retain leadership over them? Not by ambitious planning, but by native greatness. Natural and holy leadership develops men under its sway. Acquired and ambitious leadership must needs suppress

and ruin men to retain its supremacy for itself is unmanly. True greatness in leadership is not to be found in the isolation of the principal character, but in ability to amass and associate strength. Napoleon and Bismarck are examples of this greatness in leadership. They were natural leaders, of superior power. So with Wesley: he was a natural leader and developer of men, and of a gigantic work through them. The feeling of subordination was apparently unknown to them. Their leader did not seek to impress them with a sense of inferiority, but of superiority in their natural department, while the success of the Church Militant was the principal object in the minds of all. A chosen group of earth's and heaven's greatest characters, to superintend in their respective spheres the greatest work since the Reformation! Most of them sleep in the "Westminster" of Methodism—City Road Chapel—awaiting their eternal reward. May the children of Methodism revere their names and emulate their works.

Wessington Springs, S. D.

WESLEY AND HIS LAY WORKERS.

BY PROF. CHANCELLOR N. BERTELS, A. B.,
Teacher in the Government Schools of Japan.

There is a striking analogy between the status of early Methodism and that of the apostolic church. The latter, for many years after the day of Pentecost, continued to grow merely as a sect of Judaism, often

JOHN NELSON.
One of Wesley's Converts and Lay "Helpers."

spoken against by orthodox Jews, and the members of this sect were loyal to their old vows. Not till after the Gentile church was well under way and the apostle Paul saw the utter futility of Judaism, did the final severance come. And when it came the shock was not slight.

In a similar way, the "United Societies" of early Methodism, were but a sect of the Established Church of England. John Wesley himself for many years had no idea of breaking away from the Episcopal communion; nor did he ever withdraw from his connection with that body. It was his desire and hope that the revival spirit would result in the purification and emancipation of the church of which he was an ordained presbyter.

Mr. Wesley's desire was that the Established clergy should watch over such as he and his associates had brought to repentance, and encourage them in faith and practice, as their spiritual interests required. But they did no such thing. They acted towards them, in most cases, more like wolves than shepherds, ridiculing their religion, repelling them from the Lord's table, and otherwise hindering rather than helping them. The result was, many turned back to the world, and plunged into sin, as their legal pastors had taught them (*Porter's Compendium of Methodism*).

It seems to have been this condition of things which led to the final separation of Methodism from the Established Church. After the first organization of a "society" in Bristol, in the summer of 1739, the work rapidly grew, and societies were multiplied in quick succession. But these converts must have leaders and preachers. Hence, to meet the demand, Wesley appointed suitable persons to assist him. The appointment of these unordained men to shepherd the flocks in different places, was the wedge which finally helped to separate Methodism from Episcopalianism.

"The first lay preacher was Thomas Maxfield, his appointment being made in the absence of Wesley, who was disposed to condemn it, but afterward withdrew his opposition" (*Buckley*).

The following from "Porter's Compendium of Methodism" is sufficiently interesting to deserve quotation:

The society in London had suffered much by false teaching, and been considerably scattered. Therefore, as Mr. Wesley was about to leave the city, he appointed a young man, a Mr. Maxfield, whom he considered sound in the faith, to meet it at the usual times, and, by such means as were suitable for a layman, to encourage the members to stand forth in the liberty wherewith Christ had made them free. Being fervent in spirit, and mighty in the scriptures, he pleased and profited the people greatly, and demonstrated the wisdom of the lay pastorate involved in this novel scheme.

But Providence had designs beyond the mere establishment of the little flock. The talent and energy of Maxfield attracted many to his meetings, whose attention indicated that they were a people prepared for the Lord. This led him a little further than he at first designed, or than was consistent with prevailing notions of church order at that time. He began to *preach*. But, notwithstanding it was not quite orderly, the Lord blessed his effort, and many were deeply awakened and brought to the joyful knowledge of the truth. This, however, did not justify the irregularity in the esteem of some. While not a few rejoiced in the glorious results of this strange innovation, many trembled for the honor of the priestly office, and complaint was rife on all sides. Mr. Wesley, being directly informed of the *disorder*, hastened to London to arrest it. But before he came to the immediate agent of the trouble, the timely advice of his ever considerate and pious mother moderated his displeasure, and suggested the propriety of an examination, which at first was not thought necessary. Seeing, on his arrival, that something troubled him, she inquired what it was, to which he abruptly replied: "Thomas Maxfield has turned preacher, I find." Looking him attentively in the face, "John," said she, "you know what my sentiments have been. You cannot suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man, for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him for yourself." He did so, and was constrained to say: "It is the Lord, let him do what seemeth to him good."

Maxfield was soon followed by Thomas Richards and Thomas Westall. Dr. J. M. Buckley says: "The success of the movement under the Wesleys was so wonderful that during the year 1742, John, the acknowledged final authority, was employing twenty-three itinerant lay preachers and several local preachers; the distinction being that the former gave their entire time to the work, while the latter pursued ordinary business, preaching at such points as they could reach from their places of abode."

One of the most interesting characters among these early unordained preachers was John Nelson an honest and intelligent, but untutored mason of Yorkshire. He was converted under the labors of Wesley, and became one of his most fervent and successful assistants. By his prayers, exhortations and visitations, not long after his conversion, a band of disciples was raised up at Birstal, his native town, to form one of the United Societies of Wesley.

This has been the repeated history of Methodist growth and power. It has been clearly recognized that "God is no respecter of persons," and that consecrated ability is acceptable to him, whether ordained or unordained.

Wesley was often taken to task for employing lay "helpers" in his work; but he replied to his critics, that a lay physician who healed his patients is preferable to an M. D. who cannot cure. In like manner a layman preacher who is successful proves more clearly his divine call than the titled clergyman who fails to rescue and comfort a sinning people.

The Methodist itinerant system as we know it today, from exhorter to bishop, has been the legitimate outgrowth of a thriving and increasing revival, which, in like manner as the swelling seed and growing root of a humble tree in a slight crevasse, divide the rock in twain, burst asunder the bands of established conservatism and spread out into an independent and stable organism, has been God's agent in arousing a new religious life among all Christian worshipers throughout the world.

Hakodate, Japan.

WESLEY AND WHITEFIELD OR ARMINIAN AND CALVINIAN METHODISM.

BY REV. JOHN F. THOMSON.

The religious reformation started near the middle of the eighteenth century by Wesley and Whitefield was a general movement pervading the old churches and the public mind, rather than a sectarian development more or less organized. They had not—like those earlier reformers—Luther, Melancthon, Calvin and Arminius—to systemize a theology! Protestant theology had already been settled, and Wesley early took his choice. The "Thirty-nine Articles" and the "Homilies" of the Church of England were Arminian rather than Calvinian.

Wesley found in these, and in the writings of James Arminius, a devout Dutch theologian, an evangelical set of doctrines, as he thought. As adopted and set forth by the Synod of Dort (A. D. 1619) they opposed the Calvinian doctrines of predestination, limited atonement, irresistible grace and final perseverance. The Arminian platform covered the ground of the Calvinian "Five Points" as follows: (1) Predestination and reprobation not arbitrary or absolute, but conditional, the foreseen result of faith or unbelief persevering to the end of life. (2) The atonement not limited, but, though available for all, its benefits restricted to those who will believe in the Savior. (3) All men are sought by the Holy Spirit, as saving faith cannot proceed from the energy of man's free will apart from the Spirit's operations, since man being depraved is incapable of thinking or doing good. (4) This divine grace, though indispensable is not compulsory, but may be resisted and rendered ineffectual by a perverse will. (5) If grace is not irresistible, final perseverance is questionable; and, though God gives those who are united to Christ by faith the means of preserving their standing in grace, they may forfeit it and die in their sins at last.

In laboring for the salvation of souls, Wesley emphasized those vital truths which alone are essential to man's recovery to God, such as the freedom of the human will rather than the divine sovereignty; God's love, rather than his justice, though by no means to the exclusion of the latter. He preached strongly the lost condition of humanity without Christ (though not its "total" depravity in the ordinary sense of that word); the freedom of God's grace to all who seek and gracious ability vouchsafed by the divine Spirit to

GEORGE WHITEFIELD.
One of the Founders of Methodism and the Peerless Pulpit Orator of His Time.

accept the offers of mercy. He preached the assurance of salvation to the repentant by simple faith in the Savior. He presented the experimental truths of Christianity with such direct logic and precision, with such transparent clearness and popular suitableness, and with so much ardor of love, bringing them to bear upon the conscience, that they powerfully appealed to the people, meeting their needs and capturing their assent. He secured thoroughness of religious experience by urging his converts on to complete consecration, which he taught would be accompanied by a corresponding purification from sin and a blessed state of abiding, conscious salvation and divine favor. A bright, joyous, active type of Christianity was thus produced, which was very attractive to the multitudes and effective in extending the work.

Now it cannot be supposed that Whitefield's theology differed much from Wesley's at the outset of his career. But when and through what instrumentality he became a believer in election and predestination, is uncertain. Watson says it was a short time previous to his controversy with Wesley, which occurred early in 1741. It is most probable therefore that his views changed through his intercourse with the New England clergy in the years 1739-40. He said the Lord taught him the doctrine of predestination, and bore witness to his spirit of its truth, and disclaimed having read any of Calvin's works. He seems not to have attempted a logical statement of his views, or to have seen them out to their logical issues. His mind not being of a dialectic cast, he was guided more by his feelings than by his reason. But the logic of feeling is usually baffled in the presence of speculative mysteries such as are involved in this Calvinistic controversy. Says the historian: "Had Whitefield thought of the controversy, for the first time, while preaching to twenty thousand depraved hearers—had the question whether the atonement comprehended them all, and whether all could turn and live, come up for answer then, he would have shouted in the affirmative to the wretched multitude, and been an unswerving Arminian ever after."

But he viewed the matter from a different stand-

point. He saw thousands, not more depraved than he had been, who remained unmoved, and his grateful heart assumed that sovereign grace had distinguished him from them; he attributed it to "free electing

LADY HUNTINGDON.

grace." "Free indeed," he cried, "because *not* to all since God may extend it to or withhold it from whom he will." He was captivated by it; he admired and lauded "irresistible grace" in "effectually" calling the elect out of spiritual deadness and standing pledged for their "final perseverance." But he seems to have been oblivious of the fact that there was a dark and awful side to his cherished doctrine of "free electing grace," namely, the severity of God in abandoning the non-elect forever to a hopeless fate! Never but once in all his correspondence with Wesley did he mention the matter of *reprobation*, which, to the latter's keenly logical mind, was a necessary corollary of predestination. Wesley argued that to leave the greater part of mankind without any possibility of redemption, was in effect to decree their damnation, inasmuch as none can save them but God, and he *will not*, having absolutely decreed not to do so. To him the mere "passing of them by," to put it in Baxter's milder phrase, was neither merciful nor just, but contrary to all our clearest ideas of the nature and character of the divine Being.

But now we must attend to the events which led up to the temporary estrangement of these two eminent servants of God. Wesley, though tenacious of his personal opinions, did not make the holding of Arminian views a condition of membership in his societies. He only required that disputed points should not be obtruded into devotional meetings by either party. His first trouble was with a Calvinist in the London society in 1740, who was sure "they were all wrong," and was "determined to set them right." His next trouble was caused by John Cennick, his "helper" at Kinswood, near Bristol. Not only did Cennick desist from preaching universal redemption, but publicly attacked what he called Wesley's doctrine of "free will and sinless perfection." Besides raising a party against Wesley and his doctrines, he corresponded with Whitefield in America. These events convinced Wesley that it was high time to protest publicly against the Calvinistic doctrines, being impressed with the strong tendency of absolute election and predestination to produce antinomianism—that *is*, dispensing with good works and a virtuous life. What had the elect to fear from sin when their final salvation was assured? Do or leave undone what they would, they were secure. Wesley and his helpers had this to fight wherever they went, and for many years. Wesley, therefore, preached a sermon at Bristol against absolute predestination, and afterward published it under the title of "Free Grace." Cennick sent a copy to Whitefield, and wrote urging his immediate return to England for the suppression of Wesley's heresy. Whitefield took offense at Wesley's course, and wrote him remonstrating against his opinions, but sincerely proposing mutual peace. He reached London in the spring of 1741, and hastened to meet Wesley, breathing a prayer that separation might be prevented.

He proposed silence concerning his views, but soon began to believe that he was sacrificing the truth, by not preaching "election," and thereupon informed Wesley that they were preaching "two different gospels," and that he could no longer give him the right hand of fellowship, but that he must preach against him. And this he did. Wesley had repeated interviews with him, hoping for a reconciliation, but without avail. The author of Cennick's life says, "It could not be that persons of such opposite sentiments could long act in unison." Wesley protested at a later period that the breach was not necessary and might have been avoided but for the manner in which the Calvinists maintained their doctrines, and the fact that they would not hear of any accommodation. He was sure that difference of doctrine need never have made any difference of affection. "But now," said he, "there are *two sorts* of Methodists, those who hold for particular, and those for general redemption"—Arminian and Calvinian.

We must conclude this article with a brief comparison of results. "The painful record of this alienation" [which lasted nearly ten years] says the historian, "is relieved by the acknowledgement of both, that the important work in which they were engaged took a wider sweep from their difference of opinion, and was wonderfully overruled for the furtherance of the gospel." Neither yet thought of forming a distinct ecclesiastical organization, but pursued their common work in separate course and still continuing ostensibly within the Church of England. They were some time after (about 1750 says Watson), reconciled, and showed beautiful Christian love for each other ever after.

As Whitefield represented Calvinian Methodism, evangelical Calvinists soon gathered about him. Calvinistic clergymen and churches encouraged his labors, and the Countess of Huntingdon embraced his views. A spacious tabernacle was quickly reared for him in London, and immediately crowded. Through the zeal and munificence of the Countess, chapels were erected in various parts of England and Wales, so that circumstances compelled Whitefield, who confessedly had no genius for it, to give an organized form to the results of his labors. What remains of this movement is known as the "Countess of Huntingdon's Connexion" and is of small proportions and but slightly known. Whitefield's Calvinism secured for Methodism through him an opening into Scotland and among British colonists generally, such as Wesley could not have obtained, and thus contibuted to that general but potent influence which Methodism has exerted on the whole later progress of Christianity in Great Britain. The revivals in Scotland under Whitefield's preaching spread new energy through the Scottish church, since which time Scotland has shared largely in that general influence of the movement, which has been so manifest in the religious progress of the whole United Kingdom. Her increased spiritual life and her foreign missions show that she has felt profoundly the effects of the Methodist movement.

Of the numerical and institutional growth of Arminian Methodism I say nothing. Its memorial is everywhere. Suffice it to say that it has been instrumental in spreading abroad over England, the Protestant (and even the Catholic) portions of America, Europe and of the whole world, evangelical Arminianism to modify and mollify the theological tone of evangelical Christendom, and that probably of all coming time. Its war cry of a free, full, and present salvation has proved amazingly productive of extensive as well as permanent results. It has proved itself to be a reasonable religion joined with a very earnest one, and consequently it has swept over its mother countries, and, being thoroughly missionary, it has penetrated and permeated all heathendom with its missions. Its phenomenal growth has been due to its reasonable doctrines, its earnest piety, and its excellent discipline and organization.

Loyd, Wisconsin.

Home Circle

WESLEY'S MATRIMONIAL ADVENTURES.

BY REV. J. T. LOGAN.

The greatness of Mr. Wesley's character appears in almost every relation in which he was placed. As the years roll on and the centuries pass away, the influence of his holy life and gigantic work will be felt more and more. And yet, great as he was in so many respects, he was human still, and, as such, was liable to mistakes and weaknesses as is common to man.

To look at Elijah on Mount Carmel only, and not regard him sitting under the juniper tree, would be to have a one-sided view of his life and an imperfect conception of his character. While it is true he was the prophet of the Lord, he was also "a man subject to like passions as we are." Not only do we behold him triumphant on the mountain top, as the fire of Jehovah fell, but we also see him discouraged and disheartened as he sat under the juniper brooding over the desolations of Israel.

There has never appeared a man so great as not to be subject, more or less, to human mistakes and errors of judgment. And perhaps in no other particular did the great Wesley, the honored founder of Methodism, display such a lack of good judgment and manifest such evident weakness as in that pertaining to his matrimonial adventures. Yet no one can read the story without being impressed with the fact that, however he erred in judgment or was mistaken in his estimate of the character of those he desired to wed, his chief object was to glorify God and to carry forward the great work to which he was divinely called. The pity is that a man so good and so great should have had so bitter an experience, and that instead of having been possessed of an help-meet to smooth life's rugged road and to lighten his labors, the woman he at last chose for a companion was the source of the greatest trouble and sorrow through which he passed during all his long and eventful life, filled as that life was with fierce conflict and with bitter opposition from the enemies of truth and righteousness.

In 1735, Mr. Wesley was sent as chaplain and missionary to a colony in Georgia, founded by the English three years previously. The company sailed from Gravesend, England, October 21, and landed at Savannah on February 5 of the next year. He was now in the thirty-third year of his age. It was while there that an attractive young woman, named Sophia Causton, niece of the Chief Magistrate at Savannah, endeavored to win the affections of the young preacher. Mr. Oglethorpe, governor of the colony, encouraged her in this step. He and many others regarded Mr. Wesley as being too strict and too particular, and while they admired his great ability, they chafed under his sharp sermons and personal dealings concerning their spiritual condition, and desired to tone him down and make him more popular. To accomplish their purpose, they secured the willing services of this designing woman. With peculiar craftiness she pretended to be solicitous concerning her spiritual welfare, and sought his counsel and prayers. Then she engaged him to teach her the French language, and he was delighted to see her so inclined to improve her mind. She laid aside her fashionable attire, and dressed in white, with the utmost simplicity, to please him. When he lay sick with fever, she tenderly nursed him by day and by night. Yielding to the influence of these attentions, he evidently became very much in love with her—so much so that he was frequently in her company, wrote to her when she was away, visited her at Frederica and returned with her to Savannah.

One of his particular friends, suspecting that her devotion was "merely assumed for the occasion" and that she was not sincere, spoke to Mr. Wesley about the matter. He then called upon the Moravian bishop and asked his advice. The subject was referred to a council of elders, and Mr. Wesley agreed to abide by their decision. They decided that he had better not marry her. He replied: "The will of the Lord be done." Though deeply pained by the decision, he "carefully avoided the lady's company," and resolved to give her up. While he was struggling with this resolution she definitely settled the affair by marrying

BARBARA HECK.
Distinguished in the Annals of Early Methodism in New York.

a frivolous young man named Williamson only a little over a month afterward, and only four days after his proposal to her. "Her religious mask fell off shortly after her marriage, and Wesley later felt it to be his

duty to repel her from the communion table" for violation of church rules. This stirred her wrath and that of her friends, and he was arrested for defaming her character, the claim for damages being one thousand pounds. They did everything possible to drive him out of America. His letters, written to the young lady during courtship were read, or parts of them, and wrong construction put upon them, with the intent to cast reflection upon his moral character. He appeared at six successive courts and openly demanded a trial, but was refused. Mrs. Williamson made an affidavit that Mr. Wesley had many times proposed marriage to her, all of which she rejected. When brought before the recorder as a witness, she acknowledged that she had no objections to his conduct before her marriage. He finally decided to go back to England and notified Mr. Causton of his purpose to leave, and also posted a notice on the public square to the effect that he was going away and urging those who had borrowed books of him to return them. The magistrates made a pretense of preventing his leaving, but it was only a pretense, and that evening, as soon as the tide was favorable, he left Savannah. Dr. Whitehead, one of his biographers, wrote: "Indeed, I have no doubt but the magistrates were heartily glad to get rid of a man whose whole life was a constant reproof of their licentiousness, and whose words were as arrows sticking fast in them."

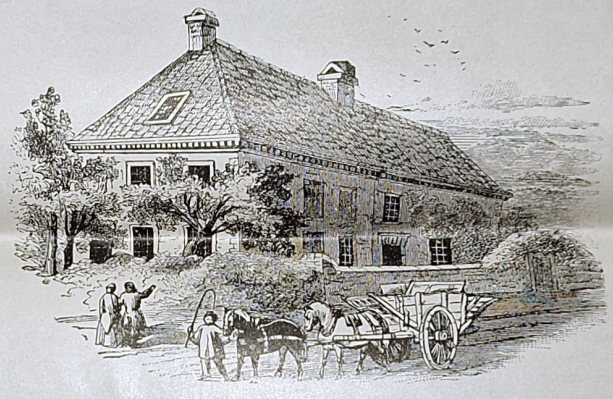
In 1743 Mr. Wesley wrote a tract in favor of celibacy, but evidently Charles Wesley's happy marriage changed his opinion, and later he decided it was the will of God for him also to marry. At his Orphanage, at Newcastle, was a fascinating young widow of twenty-six, named Grace Murray. At his request she had given herself entirely to the services of the church, visiting the societies and nursing the sick. "Among the preachers whom she nursed was John Bennett in 1747, and in 1749 Wesley himself. At the close of his six days' illness Wesley, not knowing that she had long been corresponding with Bennett, proposed marriage to his astonished nurse" (*Daniel Wise*). The proposal was promptly accepted. Soon he was compelled to leave on his preaching tour, but the young widow could not bear the separation. So Mr. Wesley took her along, and wrote that "she was unspeakably useful both to him and to the societies." But in Derbyshire they met John Bennett, and she decided to remain there and let Mr. Wesley go on alone. "Scarcely had Wesley left, however, when he received one letter from Bennett asking permission to marry Grace, and another from the widow herself, declaring that she believed it was the will of God that she should become Bennett's wife" (*Wise*). Supposing they were already married, Mr. Wesley wrote a "mild letter to both." They did not marry then, however. Later, by correspondence, her engagement to Mr. Wesley was renewed, and she went with him to Ireland. When they returned to England "she renewed her old acquaintance with Mr. Bennett." Months passed, and she was undecided which to marry. Sometimes she would favor Mr. Wesley, declaring the fondest affection for him, and then she would entertain Mr. Bennett's suit, assuring him of her undying love, until the societies became agitated over the affair. Mr. Charles Wesley, who did not favor his brother's marrying her, interfered, and meeting Grace one day took her to Newcastle, where Mr. Bennett met them, and within a week they were married, Charles Wesley performing the ceremony.

In less than a year and a half later Mr. Wesley proposed to a rich widow in London, named Vazeille, and was accepted. She had four children. His brother interfered again, believing she was not the proper person for him, but he remained firm, persisted in his course and married her. This was in February, 1751. Some one has written: "Had he searched the whole kingdom on purpose, he would hardly have found a woman more unsuitable than she whom he married." She went with him on his journeys for awhile, but soon became tired of that kind of life, and, not having been used to hardship, became discontented and peevish. She ascertained that Mr. Wesley occasionally corresponded with some pious women regarding spiritual things, and, on this account, became almost insanely jealous of him. So jealous was she that it is said "she frequently traveled one hundred miles for the purpose of watching, from a window, who was in the carriage with him when he entered a town. She searched his pockets, opened his letters, stole his money, betrayed his confidence, revealed his secrets, put his letters and papers into the hands of his enemies, in hope that they might be made use of to blast his character." John Hampson, in his "Life of Wesley," asserts that he once entered a room and saw Mrs. Wesley "foaming with fury." Wesley himself was on the floor "where she had been trailing him by the hair of his head, and she herself was still holding in her hand the venerable locks which she had plucked up by the roots." Mr. Wesley never resisted when violence was done him by any person. "She frequently left him, and upon his earnest entreaties returned again." This state of affairs continued for twenty long years, when she took part of his Journals and other papers and departed, leaving word that she would never return. "He simply states the fact in his Journal, saying he knew not what the cause had been, and briefly adds: 'I did not forsake her; I did not dismiss her; I will not recall her.'" They never met again. Ten years later she died in London.

Mr. Southey, a biographer, wrote: "Fain would she have made him, like Mark Antony, give up all for love; and, being disappointed in that hope, she tormented him in such a manner, by her outrageous jealousy and abominable temper, that she deserves to be classed in a triad with Xantippe and the wife of Job, as one of the three bad wives."

Dr. Daniel Wise, in his book, "The Story of a Wonderful Life," judiciously remarks, as he dismisses this unpleasant subject: "Our Wesley's marriage cost him thirty years of sore and bitter trial. Some have censured him for marrying at all: others charge him with hastiness in choosing a wife. We cannot concur with the former critics, because we believe the divine declaration—it is not good for man to be alone—was as applicable to him as to any other man. As to his hastiness, it is difficult to see how he could have mended the matter by delay. His itinerating habits rendered it impossible that he could see much of Mrs. Vazeille—or any other lady, indeed—before marrying her. Had he seen her for a year longer, duing his transient visits to London, she would have continued in appearance, the same attractive, pensive, pious woman, in his eyes, that she had during his previous acquaintance with her. It was not his hastiness, so much as his lack of power to read female character, which led him into the wrong matrimonial net. This was one of his few weaknesses, as was apparent in his previous courtships, as well as in this unfortunate marriage. To this weakness we must attribute this grand mistake of his life. Yet even this blunder, like the shadow in a picture, serves to bring out the grandeur of his character into bolder relief. Terrible, consuming and long continued as his matrimonial trials were, they did not abate either the number or efficiency of his labors a single jot. Under burdens which would have borne most men to the earth, or turned them aside from their chosen pursuit, he stood erect, strong, undismayed and persistent to the end. A happy marriage, perchance, might have seduced him into some diminution of his toils. To that delightful but dangerous test he was never subjected. But he did pass triumphantly through the fires of an uncommonly wretched marriage, coming out of the dread ordeal without so much as the smell of fire on his garments."

Wilkes Barre, Pa.



THE EPWORTH RECTORY.
Where John and Charles Wesley Were Born.

WESLEY AND THE CHILDREN.

BY ADELLA P. CARPENTER.

Preceptress in the A. M Chesbrough Seminary.

"When I was a child," said Robert Southey, "I was in a house in Bristol where Wesley was. On running down stairs before him, with a beautiful little sister of my own, he overtook us on the landing, when he lifted my sister in his arms and kissed her. Placing her on her feet again, he then put his hand on my head and blessed me; and I feel as though I had the blessing of that good man upon me still." More than one child of Wesley's time found the blessing of that good man upon him.

In Mr. Wesley's childhood he knew the careful, wise and strict training of a remarkable mother, of whose methods he most fully approved. Among other family regulations she set apart different days for especial religious conversation with each child, and "Thursday for Jacky," is supposed by some, to be a reason for that day being chosen as the one upon which prayer meetings are held throughout the Methodist connection.

The parsonage at Epworth once burned, and "Jacky" was in an upper room with the stairs all aflame, but one man stood upon another's shoulders and rescued him from a window. His father fell on his knees and returned thanks to God. The Lord was yet to do great things through the boy, saved with such difficulty.

When Wesley became a preacher, he gave great attention to the needs of children. He instructed his preachers to catechise them. At one time he writes, "Over and above, where there are ten children in a society, spend at least an hour with them twice a week; and do this not in a dull, dry, formal manner, but in earnest, with all your might." "But I have no gift for this." 'Gift or no gift," adds he, "you are to do it, else you are not called to be a Methodist minister. Do it as you can, till you can do it as you would." He wrote tracts for children, "Instructions for Children" and "Lessons for Children" in two volumes, on scripture subjects, and many other books.

Children loved Mr. Wesley. On one occasion after preaching at Stockton, he says, "As soon as I came down from my desk, I was enclosed by a body of children, all of whom sank down upon their knees; so I kneeled myself and began praying for them." Many older people came back into the house, and great religious interest was awakened. *At Oldham, he says a whole troop of boys and girls would not be contented till he took each by the hand. Lodging one time with a local preacher* who kept a boarding school, two of the boys were found quarreling. They beat and kicked each other. They were brought before Mr. Wesley, who talked to them, repeating the lines, "Birds in their little nests agree," etc. "You must be reconciled," said he; "go and shake hands." They did so. "Now," continued he, "put your arms round each other's neck, and kiss each other." This was also done. "Now," said he, "come to me," and taking two pieces of bread and butter he folded them together, and desired each to take a part. "Now," he added, "you have broken bread together." He then put his hands upon their heads and blessed them, and it is said, the tigers were turned into lambs.

Aside from several schools for orphans, as at London and Newcastle, Mr. Wesley founded a school for the children of the Methodists and their preachers, at Kingswood, near Bristol. He exhorted parents to send their children there, for, said he, "The large public schools are nurseries of all sorts of wickedness, and I never knew a pious, sensible woman that had been bred at a large boarding school who did not aver that one might as well send a young maid to be bred in Drury Lane." He held that the Greek and Latin authors used in some schools were hurtful to the morals of those who used them, and himself prepared many of the textbooks used at Kingswood. Collections were taken by the preachers to aid this school and Wesley labored hard for its success. His design was to "train the students in every branch of useful learning and in the fear of God."

Some of his rules would seem very strict to American children. Students were to rise at five in the morning and retire at eight at night. Eight hours were to be spent in study. Public and private prayers were to be attended, and on Friday all were to fast till three o'clock. No play days were allowed, nor any time for play on any day. They might walk or work in the garden. Parents were not to take their children home during the school year, no, not for one day.

Mr. Wesley writes at different times of this school "As to the knowledge of the tongues, and of the arts and sciences, if those who have a tolerable capacity advance no more in three years at Kingswood, than the generality of students at Oxford or Cambridge do in seven, I will bear the blame forever." "This school is not mine, but the Lord's. I expect to have no more honor than money from it."

At times almost all of the students were converted; again, matters would be far from pleasing him. He once said, "I will kill or cure, mend or end; I will have one or the other, a Christian school or none at all." Again, "Surely the importance of this design is

apparent, even from the difficulties. I have spent more money and time and care on this than almost any design I ever had; and still it exercises all the patience I have. But it is worth all the labor."

Sunday-schools are also a Methodist institution, being held in some of Mr. Wesley's societies and taught by some of his people fourteen years before the time that Robert Raikes is said to have started them. Toward the end of his life we find Mr. Wesley saying: "I find them springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?"

Of one school, at Bolton, numbering two thousand children, Wesley says, "About a hundred of them sang like seraphs. I defy any one to exceed it, except the singing of the angels in our Father's house." "I verily think these Sunday-schools are the noblest specimens of charity which have set foot in England since the time of William the Conqueror." He preached a sermon before one Sunday-school in which he engaged to use no word of more than two syllables, and he fulfilled his promise.

Among Mr. Wesley's published sermons, is one on the "Education of Children." He says a child should not be permitted to cry aloud after it is one year old; that its will must be brought into submission to the will of its parents. It must be taught to know its own evil heart and God's grace. "Your pains will be requited," says he to the parent, "if you can inspire them early with a contempt of all finery; and, on the other hand, with a love and esteem for a neat plainness of dress. Inure them in all they do, to aim at knowing, loving, and serving God."

North Chili, N. Y.

The End

CLOSING SCENES IN WESLEY'S LIFE.

BY ROSINA W. TRENKLE.

There is no more beautiful and benign spectacle in this human life of ours than the sight of an old man sustained to the last in his career of activity with unfaltering spirit. Such an example was John Wesley.

He rejoiced in work as the normal condition of happiness, and sought no release from his labors till death. From college halls to the grave John Wesley was a worker. In his eighty-second year he records of himself, in his notable Journal, that he is "never tired with writing, preaching, or traveling." We find nothing either in his writings or in the records of his speaking that gives evidence of mental decay. His Journals abound in good cheer. His appreciation of the beautiful, everywhere—in life, in art, in nature—was strongly with him. He was still a lover of the classic literature of antiquity; was at home with Milton and Shakespeare; discussed and compared the works of the Italian poets. He was alive to the great political movements, not only at home, but abroad. Wesley lived to the last in the very heart of the life of his times.

Often during the closing years of his ministry, this aged, tireless apostle would announce and sing with his people a favorite hymn of his brother's composing, praying for a peaceful ending of life on the day when there must come an end to his labors. The words were these:

"Oh that without a lingering groan
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live."

Although opposition and persecution had subsided now, and Wesley was everywhere welcomed as a patriarch and greatly honored, still it is pathetic to follow the progress of this great man of God during the last years of his travels and labors.

In the biography of the poet, Crabbe, by his son, the following brief scene in the last days of Wesley is given:

At Lowestoft, one evening, all adjourned to a dissenting chapel, to hear the venerable John Wesley in one of the last of his discourses. He was exceedingly old and infirm, and was attended, almost supported, in the pulpit, by a young minister on each side. The chapel was crowded to suffocation. In the course of the sermon he repeated, though with an application of his own, the lines from Anacreon:

"Oft am I by women told,
Poor Anacreon! thou grow'st old;
See, thine hairs are falling all,
Poor Anacreon! how they fall!
Whether I grow old or no,
By these signs I do not know;
By this I need not to be told,
'Tis time *to live*, if I grow old.

My father was much struck by his reverend appearance, and his cheerful air, and the beautiful cadence he gave to these lines; and after the service he was introduced to the patriarch, who received him with benevolent politeness.

In the summer of 1790, Wesley, then in his eighty-eighth year, held his last conference. He wrote in his Journal that year, on his last birthday, that no glasses could help his failing sight, that his strength was quite gone, but that he still "felt no pain from head to foot." The entries in his Journal now become more and more infrequent, but his activities do not cease.

A month after the Bristol conference, his last one, he was again in that city preaching daily, sometimes twice a day. London and its environs, his beloved Cornwall, and the Isle of Wight lay in his route, at this time, and he preached and taught in all these places. His labors were constant, even during these closing months of his life. "I must arise and go hence" was ever on his lips. Dr. Johnson once said of him: "He is clever, but he has always an engagement."

On October 24, 1790, the famous Journal records, which cover a period of fifty-five years, end. One of the latest entries is a statement of his preaching one entire Sabbath in pulpits of the Established Church in London. These records of his own hand now cease, but a few months of service are yet allotted to him.

Wesley's last letter to America was written to Rev. Ezekiel Cooper, on February 1st, 1791. He says: "See that you never give one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that Methodists are one people in all the world, and that it is their full determination so to continue."

JOHN WESLEY'S DEATH-BED.

On February 17 Wesley preached at Lambeth. It was here that he caught a severe cold. The day following he preached with difficulty from "The king's business requireth haste." His condition became worse, and on the following Sabbath he found it impossible to pursue his usual work. By Tuesday, however, he was sufficiently improved to preach. On Wednesday he preached again from the words, "Seek ye the Lord while he may be found; call upon him while he is near." This was his last sermon. Wesley's public career was ended. "On that day fell from his dying grasp a trumpet of the truth which had sounded the everlasting gospel oftener and more effectually than that of any other man for sixteen hundred years." Dating from his return from Georgia, Wesley is credited with having preached 42,400 sermons, an average of fifteen a week. His public life stands out pre-eminently the most conspicuous, perhaps, in religious labors since the days of the apostles.

Wesley's last letter was written on Saturday, February 26th, 1791. It was addressed to Wilberforce, and was a plea that the great statesman might continue in his efforts to oppose the African slave-trade. How worthy of the blessed life he had lived were all these final interests!

And now we come to his last earthly Sabbath. He arose in a somewhat improved condition, it is said, and with his wonted cheerfulness quoted these lines from, "Forsake me not when my strength faileth:"

"Till glad I lay this body down
Thy servant, Lord, attend;
And Oh, my life of mercy crown
With a triumphant end!"

But probably the most notable utterance of the dying man on that memorable Sabbath day was his repeated quotation of the lines,

"I the chief of sinners am,
But Jesus died for me."

The next two days were full of weariness and lethargy, but several times he surprised the anxious watchers gathered around his bedside by singing fragmentary portions of the rapturous hymn of Watts:

"I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures!

Hester Ann Rogers, who was among the company present at this last scene (illustrated by a half-tone engraving on page 8 of this number), writes in her memoirs:

The solemnity of the dying hour of that great and good man I believe will be ever written on my heart. A cloud of the divine presence rested on all; and while he could hardly be said to be an inhabitant of earth, being now speechless, victory and glory were written on his countenance, and quivering as it were, on his dying lips. No language could paint what appeared on that face. The more we gazed upon it, the more we saw of heaven unspeakable.

There were frequent though often broken attempts at prayer and praise made by Wesley, during the last lingering hours. Morning dawned, and the dying apostle, surrounded by his old and tried friends, his co-laborers and others, gave his last "Farewell." And so, "without pain, without disease, in his own bed, at his own home, at the headquarters of his successful cause, and with the prayers and the benedictions of his people"—Wesley died.

Eighty-eight years of almost unparalled life; sixty-five of glad service for his Master! John Wesley incarnated the spirit of Christ in a materialistic age, and he is yet, though more than a century dead, most vitally present and influential upon the earth. The good that a man does lives after him. Wesley's crown is continually being studded with new jewels. The prestige of his great career is fittingly accented in the following grateful tribute by the brilliant Birrell: "Wesley was himself the greatest force of the eighteenth century in England. No man lived nearer the center than John Wesley; neither Clive nor Pitt, neither Mansfield nor Johnson. No single figure influenced so many minds; no single voice touched so many hearts; No other man did such a life-work for England."

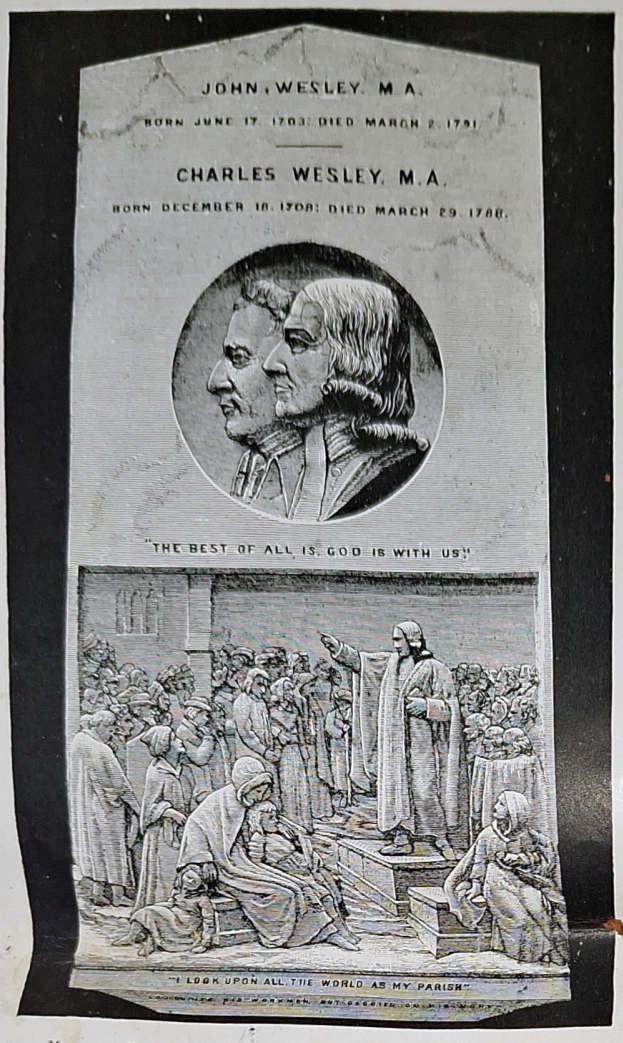
Kane, Pa.

The Aged Disciple's Prayer.

[Written by Charles Wesley in Extreme Old Age.]

I, too, forewarned by Jesus' love,
Must shortly lay this body down;
But ere my soul from earth remove,
Oh let me put thine image on!

Savior! thy meek and lowly mind
Be to thine aged servant given;
And glad I'll drop this tent to find,
My everlasting house in heaven.


JOHN WESLEY. M. A.
BORN JUNE 17. 1703: DIED MARCH 2. 1791.
CHARLES WESLEY. M. A.
BORN DECEMBER 18. 1708: DIED MARCH 29. 1788.
"THE BEST OF ALL IS, GOD IS WITH US."
"I LOOK UPON ALL THE WORLD AS MY PARISH."

Monument Erected to John and Charles Wesley, in Westminster Abbey, London.

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Specials

This column is for the use of our people who may have some article for sale or which they would like to exchange for something else, and to which they desire to call especial attention.

Space will cost as follows: 1 TIME less than 30 words, 25 cents; 30 words and over, 5 cents a line, 6 words to line; 2 OR MORE TIMES, less than 30 words, 20 cents each time; 30 words and over, 4 cents a line, 6 words to line, each time. Address not counted.

No medical notices will be allowed under any circumstances.

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Notices

AN adjourned meeting of the Board of Education will be held in the office of Greenville College at Greenville, Illinois, on Thursday evening, June 11, 1903, at 7 o'clock.
WILSON T. HOGUE, President.

A DISTRICT camp-meeting will be held on the Jamestown circuit, Red River district, North Dakota conference, June 18-28. Those coming by train write me as to accommodations. V. D. POOLE, P. C.

CAMP-MEETING for the Evansville district, Wabash conference, will be held on the camp ground near Tennyson, Indiana, August 13-24. All wishing tents should correspond with Rev. E. T. Corson, Tennyson, Indiana.

THE commencement sermon for Orleans Seminary will be preached Sunday evening, May 24. The literary exercises will be held Tuesday evening, May 26, and the commencement exercises Thursday evening, May 28. N. B. GHORMLEY, Principal.

THERE will be a holiness convention held in the Free Methodist church at Bloomfield, Indiana, commencing June 4 and continuing over the following Sabbath. Rev. A. H. Norrington, of Hamilton, Ont., will conduct the services, assisted by the pastor.
E. T. CORSON.

CAMP-MEETING for the Northwest district, South Dakota conference, will be held at Faulkton, S. D., June 4-14. Rev. M. L. Schooley, of Iowa, will be with us. Good pasture and water and usual camp-meeting accommodations. All are invited.
H. L. TORSEY, D. E.
O. A. HARPEL, Pastor.

THE Tilsonburg and Brantford district, West Ontario conference, will hold a camp-meeting June 3-9 on the Walsingham circuit, three miles north and east of Port Rowan, and four miles south from Walsingham Center. Persons coming by rail should come to Port Rowan. Trains will be met first two days of meeting. Rev. Frank W. Cathey of Camden, N. Y., has been engaged for this meeting. For further particulars address the pastor, Rev. W. R. Pattison, Walsingham, Ont. J. M. EAGLE.

QUARTERLY meeting at Russell Hill, Pa., June 5-7. A. G. MILLER, D. E.

QUARTERLY meeting at Alameda, Canada, May 22-24. W. H. WILSON, D. E.
Moose Jaw, Assa.

QUARTERLY meeting at Norfolk, Neb., May 22-24; at Fairview, May 29-31.
Norfolk, Neb. E. BALLENGER, D. E.

DISTRICT meeting at Springfield, Oregon, May 21-24; quarterly meeting at Wendling, May 28-31. R. H. DOLLARHIDE, D. E.

GENERAL quarterly meeting for the Wabash district, Wabash conference, at Bee Branch, Illinois, May 28-31. Quarterly conference Saturday at 2 p. m. U. S. FERGUSON.

THE Corning district, Susquehanna conference, camp-meeting at East Italy Hill, New York, June 17-24. Rev. John O'Regan of Buffalo, and other ministerial help will assist in the meeting. Tents may be ordered of Rev. G. B. Baker, Atlanta, New York.
HORACE W. FISH, D. E.

THE Southeastern Passenger Association, including all states South of the Ohio and Potomac and east of the Mississippi rivers, will grant a rate of a fare and a third, on the certificate plan, to persons going from points in their territory to the general conference at Greenville, Illinois. The Western Passenger Association can give no reduction, for reasons which will be given next week. Persons going from north, northwest and west of Chicago, had better ticket to Chicago, and then ticket from there via the Illinois Central railway to Greenville, not forgetting to procure certificate when purchasing ticket in Chicago, as otherwise they will fail to get a reduction on return trip. Persons living west, north and southwest of St. Louis can procure tickets to St. Louis and then get tickets and certificates over the Vandalia line to Greenville. Look for more detailed notice next week.
T. B. ARNOLD, Railroad Secretary.

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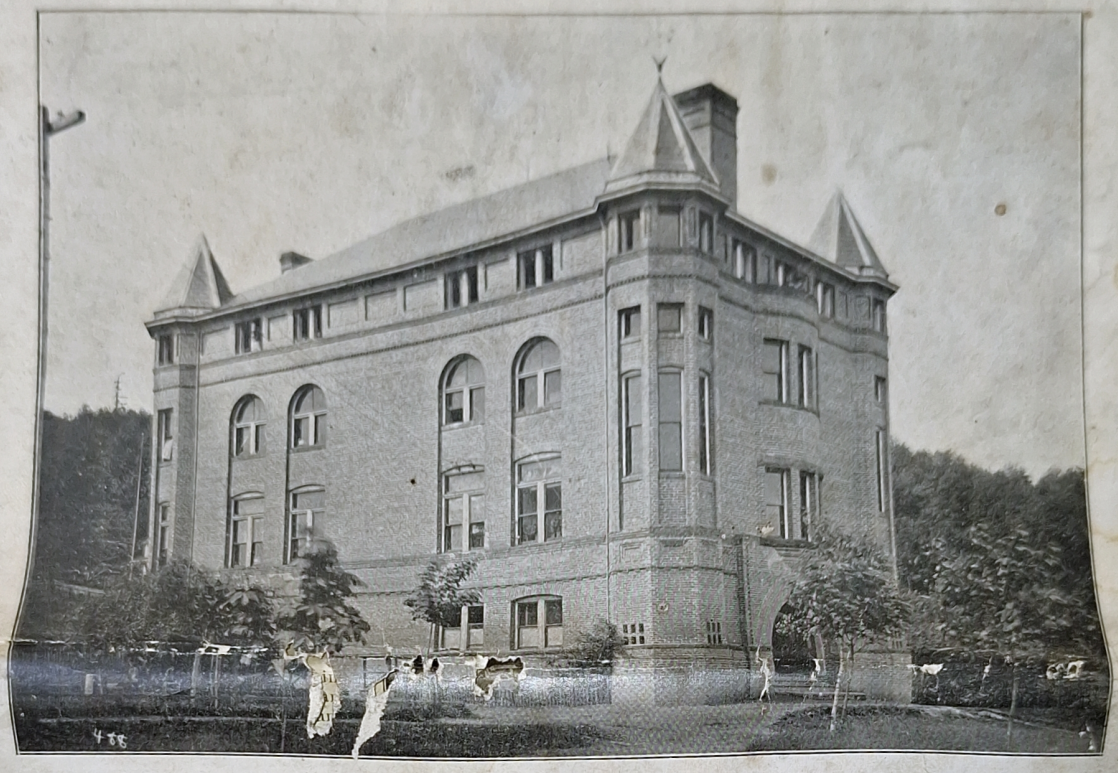

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